

# The Japan Weekly Mail.

A REVIEW OF JAPANESE COMMERCE, POLITICS, LITERATURE, AND ART.

No. 7, VOL. I.]

YOKOHAMA, FEBRUARY 16TH, 1884.

[\$24 PER ANNUM.

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Rhode was one of the most popular and energetic officers the Brigade had ever been fortunate enough to possess. He is succeeded by Mr. W. C. Bing.

THE incendiaries so prevalent in Tokiyo during January and the early part of February, have fortunately ceased, owing to the vigilance of the police and the gendarmerie.

THE first of a course of free lectures in the Japanese language was delivered on Monday afternoon in the Union Church, by the Rev. Geo. W. Knox. There was a good attendance.

THE fourth annual report of the Central Sanitary Bureau has been published. The period covered by the report being July 1st, 1878, to June 30th, 1879, its contents are not of much interest.

THE French Amateurs announce a second performance, for charitable purposes, which will be given at the Gaiety Theatre on Monday the 25th inst. Particulars are given in an advertisement.

A JAPANESE *employé* of the Comptoir d'Escompte committed suicide in a casino on Monday afternoon. He had forged a cheque, and deeming discovery inevitable, put an end to his life. The body of a Japanese girl, killed by a pistol shot, was found beside him.

A JAPANESE surgeon, Dr. Kogane Yoshikiyo, a graduate of the School of Medicine in the Imperial University of Tokiyo, has been nominated assistant in the Anatomical Theatre of Berlin by the German Minister of Public Worship.

THE returns of various trading associations for the second half of 1883 have been summarized by the vernacular press. The general rate of profits is considerably in excess of what might have been expected, having regard to the depressed state of commerce and industry during the past twelve months.

DURING the past fortnight *Kinsatsu* have again shown a tendency to depreciate. On the 8th instant the premium on silver rose to 17½, but it has since fallen to 15. These fluctuations are doubtless attributable to local causes. The price of rice has also received an upward impulse. First class unhusked is now quoted at 5.13 *yen* per *koku*, as against 4.90 *yen* twelve days ago.

A BILL has been introduced before the United States House of Representatives providing for the establishment, in China and Japan, of Courts of Law presided over by American judges. There seems little probability that the United States will adopt this measure in Japan's case, at a moment when the President has recommended that the jurisdiction of the latter's courts shall be extended to American citizens.

THE military mission to Europe, of which General Oyama is at the head, left this port in the Messageries Maritimes steamship *Menzaleh* on Saturday morning. The party includes the following officers:—H.E. General Oyama, Minister of

War; General Miura, General Nodzu, Colonel Kawakami, Colonel Katsura, Lieutenant Nojima, Lieutenant Ijichi, Lieutenant Mataza, Lieutenant Harada, Commander Shimidzu, Commander Ozaki, Commander Murai, Commander Yabuki, Intendant Koike, and Dr. Hashimoto.

A MARINE COURT was convened on Wednesday at H.B.M.'s Consulate, to enquire into the circumstances of the loss of the British bark *Sattara*, which was stranded near Omaisaki, on January, 13th. The Court decided that sufficient use was not made of the lead and that steps ought to have been sooner taken to wear ship. The master's certificate was suspended for a period of three months from the date of the finding.

THE weather during the week has been a counterpart of that which visited us at the same season last year. On Wednesday, two or three hours after sunset, rain began to fall steadily, but changed into snow towards midnight, and in the morning the ground had a white covering from nine to ten inches deep. Then followed a few hours of drizzling rain, which, however, failed to produce much effect upon the snow. Windy days and frosty nights succeeded.

A CURIOUS example of Japanese honour is reported by the vernacular press. A family in Satsuma having been ruined, in 1876, by the contributions which the rebels levied upon it, moved to Osaka and lived there in very straightened circumstances. At the close of last year a number of the rebels, on being released from prison, voluntarily pledged themselves and their posterity to pay off the debt by monthly instalments of 30 *yen*, extending over a period of 193 years.

THE Annual General Meeting of the Yokohama United Race Club was held on Tuesday afternoon. The accounts showed a balance in hand of \$1,612. The working accounts for the year exhibited a loss of \$140 against a gain of \$500 in 1882, while the gate money and public contributions also showed a falling off of \$1,350. The President, the Honorable P. Le Poer Trench, made a strong appeal to the community to support an institution which affords them so much recreation and which helps to promote social relations between Japanese and Foreigners.

## WEEKLY NOTES.

A MOST interesting and delicate operation took place at the Nogeyama Hospital on Friday morning (15th inst.). The patient was a Japanese, and it is decidedly to his credit that he bore the long operation without the aid of anæsthetics. The right eye had been rendered useless by adhesions on the inner surface of both eyelids, due to antecedent neglected, if not maltreated, eye-disease (conjunctivitis), the ligaments being almost as hard and tough as leather. In such cases, the object being to free the lids and restore the mobility of both lids and globe of the eye, it is not sufficient to free them merely by

dissection, as the parts concerned are peculiarly prone to form fresh adhesions, leaving matters rather worse than before. At least one of the raw surfaces must be covered by some tissue which, while capable of adhering firmly on the one side, will remain free on the other. This requirement was fulfilled, in the case in question, by the membrane dissected from the eyelid of a living rabbit (under chloroform). This membrane was applied to the raw surfaces of the patient's eye-lids, in the place of a new lining, and sewed fast in the proper position by some thirty or forty tiny stitches. Dr. Eldridge performed this interesting operation. Although this particular operation is of very infrequent occurrence, skin-grafting is now an everyday performance in European hospitals. The transplantation of portions of skin either from part to part (as in rhinoplasty), or from individual to individual, is usually attributed to Reverdin, but was in reality first performed by the famous Hamilton of New York. Success in this direction stimulated attempts at similar treatment of other tissues, as bone, muscle, and those entering the eye. In all these directions an encouraging percentage of success has been attained, especially in reference to the last. Not only have portions of tissue from the human body—for instance, from eyes totally incapable of vision—been successfully transferred to the bodies of others, but, such material being naturally scarce, the tissue of lower animals has been experimented upon, with happy results. The success of the present operation is now simply a question of time.

OFFICIAL life in China is a singular compound of corruption and espionage. A man must be doubly fortunate to grow rich. He must be successful in his extortions, and he must also be successful in conciliating the envy or satisfying the cupidity of his fellows. Failing the latter condition, he is liable to see the proceeds of long squeezings and savings swept, at a moment's notice, into the Imperial Treasury. A catastrophe of this nature has just befallen Mr. Wēn Yū, President of the Board of Punishments and Assistant Grand Secretary. Among his enemies is the Censor Tēng, a writer not partial to circumlocutions. Tēng memorialized the Throne to the effect that Wēn's "talents were of a most mediocre description, and that he was nothing more or less than a dullard." Despite these moral drawbacks, he had succeeded in amassing so much wealth that one of his bank deposits amounted to 700,000 taels, money which, in the opinion of his accuser, had clearly been "acquired through avarice and corruption," so that Wēn's "demerits did not consist merely in the possession of mediocre qualifications." In answer to this memorial, an Imperial Decree was issued ordering the Governor of Peking to investigate and report. The upshot of the matter was that Mr. Wēn, of his own accord, admitted a deposit of 360,000 taels, but explained that it represented the savings he had managed to collect by the exercise of care and economy during an official career of over thirty years. The Throne gave him credit for having been frank and truthful, but ordered that he should pay into the public exchequer a sum of Tls. 100,000. To a casual observer the meaning of this decision would seem to be that though a high official may amass, by extortion and corruption, an average annual amount of Tls. 8,666, he exposes himself to punishment and confiscation if he exceeds that figure. As for the Censor Tēng, he must

be an invaluable official from an Imperial point of view, and certainly if he be the upright, fearless character his memorials imply, China has reason to be proud of him. Not content with denouncing President Wēn, he prefers charges of a similarly sweeping nature against the late Governor General of Kwangtung, two Literary Chancellors, two Superintendents of Customs, a Rear-Admiral, a Salt Commissioner, a Taotai, two Prefects, and three Magistrates. All these persons, he says, during their tenure of office in Kwangtung "amassed enormous fortunes, if not at the expense of the people, certainly at that of the State." If all that we have been taught to believe of Chinese official corruption be true, Censor Tēng has set himself to purify an Augean stable. One effect of his appearance on the scene will be to make men doubly solicitous of concealing the true state of their worldly affairs, and also to render banks unpopular. The security offered by a bank's strong room will lose much of its value if the bank's books are liable to be cited as evidence of ill-gotten gains. The *North China Herald* justly comments on this consequence, in the context of some remarks about a proclamation recently issued by the Kwangtung Lekin Bureau. Anxious to raise taxes for war purposes, the Bureau has farmed to a guild of merchants the privilege of managing the Lekin imposed on the banks of Canton and Fatshan. According to existing rules, the banks ought to have paid a monthly tax of two candareens on every loan of Tls. 100, and a sum of two mace on every Tls. 100 sold. They did not pay, however; or rather their yearly payments only amounted to a bagatelle of Tls. 25,000. They were consequently "advised of the importance of adding to the War Tax," a recommendation to which some simply responded by pleading inability, while others made no reply at all. The Bureau has accordingly had recourse to the device of farming the tax to a guild which undertakes to find Tls. 50,000 per annum, and to commence by handing to the Treasury a sum of Tls. 100,000, which is to be deducted, in amounts of Tls. 20,000, from the yearly payments. There is also to be imposed on the banks a third tax of 2 candareens per month on every Tls. 100 of deposits. Taken in conjunction with the inconvenient memorials of the Censor Tēng, the effect of this proceeding will probably be to make capitalists prefer stockings and holes to the strong rooms of banks.

#### NOTES.

THAT Nihilistic agitation was about to be vigorously revived in Russia might have been inferred, some time ago, from the extraordinary accusations formulated against the Czar's Government in telegrams sent to the English and American press. Prince Krapotkin, writing from his prison stories which seriously taxed the credulity of his readers, had, nevertheless, nothing so terrible to tell as the wanton cruelties alleged to be constantly perpetrated on the route to Siberia and in the jails there. Sympathy is always illogical. When we read in an American journal that an executioner's bungling protracted the death agonies of a negro who had brained a woman and cut the throats of three children, we forget what the man did and remember only what he suffered. So, too, when we read of the pains which Nihilistic exiles have to suffer, we lose sight of the pains they inflicted, or would have inflicted, upon others. We forget, too, that

the story of their misfortunes is told by the sufferers themselves, whose natural inclination is to exaggerate; and we forget, finally, the extreme improbability that a Government required to deal with such a social plague as Nihilism would deliberately aggravate it by injudicious treatment. It is only reasonable to assume that the Russian authorities, being, as they are, civilized and sensible men, refrain from putting arms into the hands of their opponents by the exercise of needless cruelty. Nihilism, however, having paved the way to public sympathy by telegraphing to America and England terrible tales of what the pioneers of liberty have to endure in Russia, is now again resuming its ancient weapons. Colonel Sudeikin was the first victim. According to the telegrams, he was tied down, and repeatedly stabbed until he consented to disclose the whereabouts of certain documents. After enduring this torture for an hour, the Colonel gave the required information, and was then put out of pain. Of this horror an American journal, the *Alta California*, has nothing to say but that it was a counterpart of the cruelty which the Nihilists themselves suffered in times past, and that Colonel Sudeikin's executioners were less merciless than a Government which used the rack and the electric machine. Despite such utterances as these, Nihilism has long forfeited all title to sympathy, though its worst excesses cannot make wise men forget that it denotes the existence of a disease which requires judicious treatment. Colonel Sudeikin's murder was decreed by the Executive Committee, and the same body is said to have recently addressed to the Czar a proclamation demanding personal and political freedom, a full amnesty, complete liberty of the press, and representative institutions. It is impossible to conceive a greater burlesque than that an agitation professing such objects should be carried on with the dagger, the bullet, and the bomb. Torturers and assassins demand to be made legislators and teachers.

THE *North China Herald*, in an interesting article on the polytheistic worship of the Chinese, says that trees, snakes, tortoises, turtles, hedgehogs, and sundry varieties of vermin are objects of veneration in that very conservative Kingdom. Philosophers tell us that monotheism, as compared with polytheism, is an artificial product, requiring a considerable amount of intellectual culture before it can be reached. In that intellectual culture the Chinese are evidently very imperfect, else would not the Viceroy of Chili fall prostrate before a water-snake, nor the Governor of Shangtung offer Thibetan incense to a river god. The Japanese have much the advantage in this respect, though they, too, have not yet succeeded in disentangling the links in the chain of causation sufficiently to be sure that no one event can be absolutely preordained or controlled by any power save a power "holding in its hands the reins of all nature and not of some department only." Our Shanghai contemporary mentions fox-myths as a variety of superstition common to Japan, not less than to China, but in truth the fox receives little veneration from the people of this country. As the messenger of the rice god, he has the honour of being carved in stone and placed on either side of the path to that deity's shrine, but there his elevation ends. Of his power to do mischief, however, some vaguely large notions exist or used to exist, for one never hears now-a-days of

young gallants led astray by lady foxes in human shapes, or old people pestered by the possession of imaginary brushes. We once had the pleasure of meeting a gentleman who was supposed to be possessed by a fox, but inasmuch as the only symptom of unnatural occupation his mind displayed was a very demonstrative resolution to be served with the best of whatever was going at the shortest possible notice, we concluded that foxes find their way into other folks besides Japanese.

THE London *Echo*, of 8th December last, published the following paragraph on the subject of the Ilbert Bill:—Lord Ripon informed his Council yesterday, and through it all whom it may concern, that subject to the modifications already explained by Lord Northbrook, the Ilbert Bill will be passed into law. We hope it will be passed quickly. It is much to be regretted that it was not carried through all its stages in the spring. It must be assumed that such an important measure was not brought forward until it had been carefully considered in all its bearings and the opinions of those most competent to speak upon it ascertained. Had it been passed in the spring, the perilous agitation of the last six months would have been avoided. As it stands, we do not consider the Bill to be of great value. The "modifications" consented to in the vain hope that they would conciliate opponents who are irreconcilable, have taken the backbone out of it, and made it of little worth in Native eyes. Better not have introduced it at all unless with the determination to pass it in its entirety. However, such as it is, it ought to become law before the end of the year. It has already done more mischief than (in its new form) it is ever likely to do good.

THE *République Française* remarks that in sending the son of his Sovereign from Madrid to Rome, the all-powerful arbiter of the peace of Europe has desired to make a great Conservative and Monarchical demonstration. This public manifestation of a mind which has hitherto shown such studious reserve when about to proceed to action is considered by the *République* as a remarkable departure from the habitual ways of Prince Bismarck, which calls for attention. The *République* oracularly expresses doubts whether Prince Bismarck will have reason to congratulate himself on the success of the first trial of a new method, and loftily concludes the France may safely let events take their course. The worst political coalition with which France has to deal is, it considers, that which, uniting all the *débris* of the old Monarchical factions, assumes the mask of that religion which Republican France always has resisted and always will resist.

A SHORT time ago, we had the pleasure of being assured by the *Hongkong Daily Press* that our ignorance was something quite surprising. We had exhibited it by saying that a discretionary power to exclude the public from criminal trials is vested in every civilized administration. Now, the same critic undertakes to explain why the English law-courts prefer not to exercise that power except when circumstance make choice impossible. It seems, at first sight, a little superfluous to analyse the motives which induce a man to refrain from doing what he is not competent to do, but possibly the sequence of these ideas would be clearer to less ignorant

persons. Yet even that hypothesis will not explain all the enigmas of our contemporary's logic. "According to the *Japan Mail*," he tells us, "Japan says she is willing to adopt a code founded on those of Western nations, provided the Treaty Powers will consent to the abolition of extritoriality." It need scarcely be observed that the *Japan Mail* never advanced any such statement. That, however, is not the enigma. It is that Japan, having promulgated a code three years ago and practiced it since 1882, should, in 1884, offer to adopt it provided extritoriality be abolished. In other words, she makes the doing of what she did long ago contingent upon something still in the future. The *Hongkong Daily Press* will pardon us, if we confess that our intellectual stature does not suffice to venture into these depths of reasoning. Our contemporary's premises are entirely his own, and his right of property in his conclusions shall remain undisturbed so far as we are concerned.

A VERY interesting discovery of ancient coins was made some time since in the neighbourhood of Carystos, in the island of Eubœa. In preparing the foundations for a house there were found in an earthen vessel over seventy Athenian tetradrachmas of pre-Roman times, three Athenian drachmas, and thirty drachmas of Carystos itself. One of the tetradrachmas has in the inscription the names of the *demos*, and is believed to be a unique specimen of the kind. Between the death of Alexander and the Roman domination, the coining of money used to be entrusted at Athens to certain selected persons, who introduced their own names into the superscription; but this case would indicate that, occasionally at least, for some particular reason, the *demos* took the coining into their own hands, stamping the name on the coins. Most of the other tetradrachmas bear the names of Archons.

THE launching of H.M.S. *Impérieuse* has been successfully accomplished, at Portsmouth, electrical arrangements, under the direction of Mr. H. Lane, playing an important part in the proceedings. By pushing an electrical button, water was admitted to the dock, floating the vessel; the manipulation of a second button shattered the bottle of wine, christening the vessel; whilst on a third button being pushed the hawser holding the ship to the stage was released, and she was hauled out of the dock.

SEVERAL Russian writers have of late been drawing attention to the fact that the Japanese seas harbour various species of fish which are poisonous. Dr. Sawtscherks even suggests that ships going to these waters ought to be provided with descriptions and representations of these suspected fish, of which twelve varieties would appear to belong to *Tetronotus*, *T. inermis*, the Japanese "Kanatuka," being reported as especially venomous. According to Dr. Guldrew, one Japanese fish, known as Fuku, is so poisonous that death follows almost instantaneously after eating only a moderate-sized bit of the flesh. The Japanese are forbidden by law to eat this fish, but it is nevertheless not unfrequently the cause of death among the lower classes, who believe it to be possessed of certain marvellous properties, on account of which they risk the danger of being poisoned.—*Nature*.

THE value of newspapers in fomenting revolutionary feeling is thoroughly recognised in Russia

and Germany. Professor Alphons Thun has published in Leipsic a book the contents of which show pretty clearly that the author is fully initiated into the secret plots of Nihilism. Nothing is of greater importance to the agitators, he says, than a press to print a periodical journal. During the first stages of the Nihilistic movement in 1861, the *Old Russian* was brought out, for a time, in St. Petersburg, but the plant of the paper was soon discovered and destroyed by the police. After this many groups set up their own printing establishments, but in every case their existence was short-lived. Indeed, it is hard to see how such work as the printing of a journal could possibly be done in secret with ordinary materials and after ordinary methods. In 1875, however, Jacob Stephanowitsch invented some devices which greatly facilitated privacy, and by their aid his printing establishment escaped detection for two years. But the greatest success was achieved by a Jew, Aaron Sundelwitsch, who smuggled printing materials over the Russian frontier, and set up a press in St. Petersburg, where he worked uninterruptedly during four years. Two papers, *Land and Liberty* and the *Will of the People*, were brought out by this conspirator and his associates, though their stock of materials was of the most meagre and simple description. An accident at last betrayed them. In Germany the administration has been more successful in preventing the publication of disloyal matter, though a very extensive use of arbitrary power has been necessary for the purpose. It appears that more vigilance than ever is to be exercised henceforth. The circulation in Germany of three papers printed outside the empire is to be strictly prohibited. These journals are, the *Fremdenführer* published in London; the *Proletariat*, published in Warsaw; and the *Radical*, published in Pesth. They are all organs of extreme Socialism. We read also that, at Prince Bismarck's suggestion, a special censorship has been created to determine what papers may be published and to supervise the press generally. The effect of this measure, if it be rigorously carried out, will doubtless be to free Germany of socialistic literature.

On the 5th ult. the *Alta* writes:—Unless the Chinese Immigration Act is amended, Congress will have to establish two or three more United States Courts in San Francisco, for those we have are quite unable to keep up with the business or hearing testimony and arguments on writs of *habeas corpus* taken out by the passengers on China steamers. Before the list of applicants from one steamer is disposed of another comes in and dumps its load, and the astonished Court cannot see its way out of the woods. If this thing should go on, the whole time of the District Court would come to be taken up with hearings for the benefit of Chinese immigrants, and the interests of our own citizens which need judicial attention would have to be neglected. There is just one way out of the maze, and that is for Congress to amend the law and make its enforcement possible, without consuming the whole time of the Custom House officers and the District Court.

THE *Iroha Shimbun*, which by its Uncle-Remus-like simplicity of speech sometimes lapses into unintentional sarcasm, says that clever as the Government officials must be to conduct the affairs of State with such remarkable skill, there has been drafted a project of

law which will have the effect of considerably raising the standard of their qualifications. Doubtless the allusion is to an intention, which we believe exists, of instituting a system of competitive examinations for civil officials. This would be a worthy supplement to the recently promulgated Pension Regulations.

WE have to acknowledge the receipt of the "Chronicle and Directory for China, Japan," &c., for 1884, issued from the office of the *Hongkong Daily Press*. This work has gradually assumed increasing proportions until it now contains over a thousand pages of matter of great variety and usefulness relating to all the places in the Far East between the Straits Settlements in the South and Korea and Vladivostok in the North. Glancing hastily over the Japan portion, we find, that which it is as well the publishers should know, that the names of several late residents in this country who have left, in some instances, years ago, still remain in the work. The difficulties the compilers have to contend with in far away places are great through want of agents to interest themselves sufficiently in the matter to obtain correct returns. The typography of the "Directory" is not first-class, and the printing might be a great deal better.

FROM a list of fashionable marriages published in an Indian contemporary we (*Hongkong Telegraph*) learn that a match has been arranged between Mr. Egerton Bagot B. Levett, R.N., flag-lieutenant to Admiral Willes, C.B., China Station, son of Colonel Levett, Milford House, Staffordshire, and Miss Mabel Parkes, daughter of Sir Harry S. Parkes, K.C.B., H.B.M.'s Plenipotentiary in China.

THEODORE MOMMSEN, the celebrated professor of history at the University of Berlin, and an opponent of the bimetallists, has lately published in a German journal (*Die Nation*) an essay showing how the experience of ancient Rome may be applied to the question at issue. Drawing his illustrations from an edict published in the time of the Emperor Julian fixing the pay of lawyers in measures of wheat or their equivalent, he says that this shows how, in its dotage and decline, Rome was forced to adopt the same measures of value which had been in use in those early days when coin had not become available. In the best days of Roman rule, when gold was the measure of value, the coins of Rome had conquered the ancient world quite as much as its sword. They were strictly equal in value to the amount stamped on them, and from the eastern to the western confines of the empire they were accepted as the standard measures of value. But the unfortunate policy of the empire in fixing by law the relative values of gold and silver without confining the use of silver to the payment of small sums led to a slow and gradual but certain debasement of the coinage. Julius and Augustus Cæsar had not the same difficulties to contend with as the Germans of to-day. No other state then existing could dispute the universal supremacy of Rome in commerce as in arms, and the coinage of gold had been so plentiful that for a time silver was only used in small amounts. Owing, however, to the mistaken policy referred to, silver gradually drove gold coin out of circulation, and even the silver coin was debased by alloys, and at last became little more than plated copper.

The commercial world became in consequence slaves of dishonest money-changers, and as we see from the documents which have come down to us from the times of Julian, coin finally ceased to be recognized as a measure of value and was replaced by the cumbrous wheat. Professor Mommsen argues that if this was the consequence of a policy of bimetallism under the most favorable circumstances in Rome, the same policy would lead to still more disastrous results in the complicated arrangements of modern commercial and international relations.—*Bradstreet's*.

WE observe that the next Mitsu Bishi mail steamer for Shanghai, the *Hiroshima Maru*, is advertised to leave one day earlier than usual, namely, Tuesday next instead of Wednesday.

THE *Tribune* says editorially:—It is the ambition of San Francisco to have a world's fair, and her capitalists and business men have held a meeting to arrange the preliminaries. It must be admitted that, with some drawbacks, San Francisco is, in many respects, well prepared for enterprise of this nature. The chief hindrance is the distance, but it may be said that if the California railroads and steamship companies are determined to assist the projected world's fair, they can do much toward banishing the most formidable objection to it, and we presume from the terms of the despatch, these corporations were represented at the meeting, and that they propose to interest themselves actively in the undertaking. With such aid it may be granted that the scheme is feasible, and if San Francisco is somewhat awkwardly situated with regard to Europe, it must be remembered that her location with regard to the Orient and Australia is peculiarly advantageous. But the distance over from Europe has been greatly diminished of late by the opening of the Southern Pacific. The people of San Francisco, moreover, are called upon to bestir themselves now that the completion of the Northern Pacific threatens not only their commerce with the far western terminus and States, but also with Australia, China, and Japan. There never was a period in the history of California when some energetic, popular demonstration of this sort was more needed. In fact, even as an advertisement of those splendid resources which have hitherto failed to secure for the Golden State anything like the population required for her development, and with three years of judicious and liberal drumming, aided by a free expenditure in hospitalities and organized management, there is no reason why San Francisco should not secure the "World's Fair," which will be altogether as profuse and splendid as that of any other community. It would be unique in many of its features, and of special value because of its suggestions and revelations. In short, if the Californians carry out this undertaking with their accustomed energy and dash, we can see no reason why it should not be as decided a success as its most sanguine advocates can expect or desire. On this subject the *Alla* says:—The World's Fair, which is proposed to be held in this city in September, 1887, if it attains fruition, of which there can be no doubt, will commemorate the centennial anniversary of one of the grandest events in the history of our country, for on the 17th of September, 1787, the Constitution of the United States was adopted in convention. It will be a proud and glorious commentary on the growth and pro-

sperity of our nation, that in the one hundredth year of its constitutional existence, it should be a Mecca for the pleasure-seeking people of the entire globe, and the commemoration of this historical epoch will add, in no small degree, to the *éclat* of the occasion.

THERE is a well authenticated story of the late Lord Granville's devotion to whist. Intending to set out in the course of the afternoon for Paris, he ordered his carriage and four posters to be at Graham's at 4. They were kept waiting till 10, when he sent out to say that he should not be ready for an hour or two, and that the horses had better be changed. They were changed three times in all, at intervals of six hours, before he started. When the party rose they were up to their ankles in cards, and the Ambassador, it was reported, was a loser to the tune of £8,000 or £10,000. About this time there was a set at Brooks'—Lord Sefton, an excellent player, being one—who played hundred guinea points, besides bets. We still occasionally hear of £300 and £500 on the rubber, but £5 points are above the average. The spirit of play absorbs or deadens every other feeling. Horace Walpole relates that, on a man falling down in a fit before the bay window at White's, odds were instantly offered to a large amount against his recovery, and that, on its being proposed to bleed him, the operation was vehemently resisted as being unfair. When Lord Thanet was in the Tower, for the O'Connor riot, three friends—the Duke of Bedford, the Duke de Laval, and Capt. Smith—were admitted to play whist with him, and remain till the lock-up hour of 11. Early in the sitting Capt. Smith fell back in a fit of apoplexy, and one of the party rose to call for help. "Stop," cried another, "we shall be turned out if you make a noise! Let our friend alone till 11; we can play dummy, and he will be none the worse, for I can read death in his face." The clergy, especially of the West of England, were formerly devoted to whist. About the beginning of the century there was a whist club in a country town in Somersetshire, composed mostly of clergymen that met every Sunday evening in the back parlor of a barber. Four of these were acting as pall-bearers at the funeral of a revered brother, when a delay occurred from the grave not being ready, or some other cause, and the coffin was set down in the chancel. By way of whiling away the time one of them produced a pack of cards from his pocket and proposed a rubber. The rest gladly assented, and they were deep in their game, using the coffin as their table, when the sexton came to announce that the preparations were complete.—*London Society*.

AN experiment in rearing silk-worms on a small scale is reported to have been made in the Botanical Gardens at Saharunpore and Mussurie during the year ending 31st March last. The chief drawback to the development of this industry being want of fodder to the worms, it is hoped that the distribution of the mulberry plants and cuttings made during the year will tend to some extent to remove the difficulty. The result of the experiment made showed that the silk industry may possibly be carried on successfully in the sub-Himalayan Districts as well as in the Dun. The experiments in the girth measurement of Sal trees, made with a view to ascertain their rate of growth, were also continued. The net cost of the gardens to Government was Rs. 25,094.—*Indian Mirror*.

SOME time ago, writing of M. Tricou's reported endeavours to persuade Japan that her honour was concerned in espousing France's side against China, we said:—"We may be wrong, but we cannot help thinking that the mail-clad Japanese troops placed by the Chinese vernacular press in the van of the French forces at the assault of Son-tai, were creations of M. Tricou's imagination. *They are, at any rate, the outcome of the policy he pursued here.*" The *North China Herald*, omitting the portion which we have italicized in this paragraph, comments on the remainder as follows:—

A more gratuitous and indefensible assumption was never made. We are asked to believe that M. Tricou deliberately forged an absurd and libellous report, and communicated it to the Chinese newspapers, with the intention of causing trouble between two friendly Powers to the advantage of his own country. So gross a charge scarcely deserves confutation, and we should not have noticed it had not the *North China Herald* been appealed to in the matter. 'M. Tricou,' says the *Mail*, 'may congratulate himself on having obtained a certain measure of success. He has helped to sow seeds of discord between China and Japan, and we wish him joy of the achievement.' Is this true? We have heard nothing in the least bearing out any such assertion, and doubt it utterly. But the *Japan Mail* is supposed to be generally so well informed that it is possibly in possession of details that have not reached us, and these it ought now to publish. It accuses M. Tricou of furnishing false news to the Chinese papers—our own, possibly, among them—with a view to making enmity between China and Japan, and adds that he has partially succeeded. We await with interest the proof.

It is somewhat troublesome to follow the sequence of ideas in this criticism. What makes the matter more puzzling is that our Shanghai contemporary sets out by declaring that he "agrees with the *Mail* in its condemnation of M. Tricou's ill-advised and happily abortive attempts to enlist the aid of Japan in the campaign against China." We fail to see how these attempts could have been made without the "intention of causing trouble between too friendly powers to the advantage of M. Tricou's own country." But let that pass. The gravamen of the charge preferred against us appears to be that we accused the French envoy of "deliberately forging an absurd and libellous report and communicating it to the Chinese newspapers." When and where did we make any such accusation? We thought, and do still think, that in the sequel of the policy which aimed at inducing Japan to take active advantage of China's embarrassment, there was an effort to persuade China that Japan entertained such an intention. From that effort to a hint that Japanese assistance would not be wanting to the French in their Tonquinese campaign, diplomacy of a certain species might pass without much trouble. Thus much granted, how easily the mail-clad warriors appear upon the scene, and what a difficult metaphysical problem it becomes to determine whether their origin is to be referred to M. Tricou's suggestions, or to the interpretation put upon his hints by Chinese exaggeration? Disapproving, as it says it disapproves, of M. Tricou's methods, and condemning, as it says it condemns, his attempts to enlist Japan's aid against China, can the *North China Herald* persuade itself that the presence of Japanese troops in the van of the French forces would ever have been suspected had not M. Tricou's machinations prepared the way for such a fancy? We, at any rate, find it difficult to imagine that the policy of the French envoy and the romance of the Chinese vernacular press do not stand to one another in the relation of cause and effect, and that is why we spoke of the one as "the outcome" of the other. But that "M. Tricou deliberately

forged an absurd and libellous report and communicated it to the Chinese newspapers" is a very ideal rendering of our language. It is also perplexing to find that the *North China Herald* includes itself among the Chinese vernacular press; and it is, further, perplexing to learn that, having itself retailed the erroneous notions entertained by the Chinese as to the assistance given by Japan to France, our Shanghai contemporary should "have heard nothing in the least bearing out any such assertion" as that M. Tricou "has helped to sow seeds of discord between China and Japan." Are there no seeds of discord sown when the Chinese believe that the van of the French force at Son-tai consisted of Japanese troops? The *North China Herald* can scarcely suppose that a rumour of that nature, whether directly or indirectly referable to M. Tricou's policy, will help to dispel the Middle Kingdom's umbrage against its neighbour. Unqualified as our condemnation must be of the French envoy's conduct in this matter, we should be sorry to do him an injustice. But we desire to be judged by what we have written, not by an impossible interpretation of it. We are now supposed to have "accused M. Tricou of furnishing false news to the Chinese papers with a view to making enmity between China and Japan," and the *North China Herald* says that it "awaits with interest the proof" of the charge. It gives us pain to keep our contemporary waiting, but truly he can scarcely expect us to prove a proposition which we never advanced, and since he has been at the trouble to misinterpret our language, we trust that he will do us the justice of noting our correction.

A REPORT from the Riukiu Islands, states that the people are in a state of great excitement. There are two classes struggling for supremacy, the White Party, who are friendly to Japan, and the Black Party, who are adherents of China. Their dislike of each other has resulted in wordy vituperation. In October of last year one Anshi, a native noble, went to Foochow, China, accompanied by ten followers. His confederates are very numerous, and the police are doing all they can to prevent them from leaving the islands. Attempts are nevertheless frequently made to escape to China, and some forty or fifty manage to get away every year. Some attribute their secret departure to a desire to trade with China unencumbered by any restrictions; for if they are provided with passports as Japanese citizens, they cannot carry on trade in the interior; a most disadvantageous condition of affairs. The farmers live frugally and contentedly, devoting much time and attention to weaving. But the gentry (*shizoku*) are discontented, since they have been forced to forego their hereditary pensions since the abolition of feudalism. A few who have visited Tokio hold more enlightened views; but most of their compatriots refuse to believe in a civilization with the concomitant nuisances of telegraphs, steamers, and railways.—*Jiji Shimpō*.

An Indian paper says:—When Theebaw is not drunk, he shows himself an able prince and a ruler of infinite resource. Just at present, his difficulties with the Shan princelets, notably Monay Isabwa, and the consequent preparations for war, keep him sober. Not long ago, the Chief Commissioner of British Burmah was obliging enough to catch twenty-two dacoits for Theebaw. They had been charged with misconducting themselves in Upper Burmah, were

arrested in British territory, and handed over to the tender mercies of the Woon. The story now goes that Theebaw, so far from punishing them, has made three of them Colonels and the remainder Lieutenants. All have been put in command of regiments of released convicts, and ordered to march against the Shans.

On the generally good authority of the *Cologne Gazette*, it is reported that China has made a compact to cede the island of Hainan to England, if the latter nation succeeds in inducing France to consent to a partition of Tonquin, the northern portion, including the city of Bac-nimh, or Bac-ninh, to belong to China. It is an even chance, whether the story is true or false. England's general policy is one of insatiable territorial aggrandizement, but Gladstone has shown in repeated instances—in Afghanistan, South Africa, Egypt, and New Guinea—that he does not share this rage for annexation, and it is, therefore, at least doubtful that he has concluded a treaty with the Chinese on the basis stated. It is quite likely that China has made the offer to Great Britain, but if so, the probabilities are it was refused. If China could trade off the Island of Hainan for the northern half of Tonquin, it would be in every way a most advantageous stroke of policy for her. Not only is that portion of Tonquin, including the delta of the Red River, a naturally rich and fertile country, but the river possesses great strategic and commercial importance for China, being the natural outlet for the southeastern part of the Empire. Bac-ninh, on the possession of which China places so much stress that she has threatened war if it should be taken by the French, is situated upon one of the northerly outlets of the Red River and is considered the key of the delta. If England had an ambition for territorial acquisition in that part of the world, the offer of the Island of Hainan would be a tempting bribe. The island is almost as large as Formosa—about the size of the State of Maryland; possesses a million inhabitants, and though rough and mountainous, is extremely valuable on account of its great forests of useful timber. If the late Earl of Beaconsfield, instead of Gladstone, were Premier now, it is not hard to conjecture how he would act in the contingency of being offered such a prize in return for diplomatic services that cost nothing.—*Alta*.

A SHORT time ago, the *Jiyou Shimbun* published a report that an International Dendrological Exhibition had been proposed by several influential merchants residing in Washington, D.C., and that Japan had been invited to contribute. We have not met with this statement elsewhere, but it seems that a Forestry Exhibition on a grand scale will be held in Edinburgh, during the course of this year. The classification of exhibits ranges over a wide and interesting field, so much so that *Nature* waxes quite eloquent over the Exhibition. Practical forestry will be illustrated by implements, models of huts, appliances for floating and transporting timber, and wood-working machinery of every description. The department of forest produce will include a collection of the chief uses to which the raw and manufactured material of the woods may be applied. The class of scientific forestry will deal with the botany of the forest, sylvan entomology, preservation processes applied to timber, fossil plants, parasites, and numerous other

subjects. Growing specimens of rare and ornamental trees and shrubs, rustic work in arbors, bridges, gates, and seats, and dried specimens of ornamental objects will exemplify the division of ornamental forestry. The remaining departments will include pictorial illustrations of the trees, foliage, and scenery of all countries, and the effects of blight, accident, parasitic growth and abnormal conditions; together with the literature of forestry, working plans of plantations, and examples of the economic condition of foresters and woodrangers. The entries for the exhibition will close on October 4th of this year.

No more extraordinary billiards than that shown by John Roberts and Joseph Bennett in their recent match of 4,000 points has ever been seen at the English all-round game. Although giving 400 points start, that man of iron, Roberts, beat his opponent easily. Bennett made a magnificent break of 170, and one of his last efforts was 130; but Roberts was able to put in a greater succession of large breaks. Bennett is a more nervous man than his stolid north-country opponent, whom nothing can put off his game. The play of each was frequently of the most splendid character.—*World*.

THERE was something very pathetic in the circumstances attending the departure of Baker Pasha for the Soudan. The Khedive's letter is extremely unlike those usually addressed by Princes to their military commanders. "For heaven's sake, says his Highness, be cautious. Don't do any fighting if you can possibly help it; and if you do, only engage the enemy 'under the most favourable circumstances.'" Well may the Khedive feel anxious. Two thousand of the gendarmes—the timid peasants, be it remembered—are all that Baker Pasha has to depend upon besides the black troops of Zobehr, who no doubt can fight very well if they like, though it is always open to some doubt whether they will greatly like to fight against their friends and fellow-tribesmen under the Mahdi. Considering what great difficulties Baker Pasha goes to encounter, with inadequate men, material, and money (fifteen thousand pounds was all they could raise for him in Cairo), no wonder it was with mournful forebodings that the English residents bade him farewell. Baker Pasha and his staff are officers of the Egyptian Government, and their proceedings do not concern us, we suppose; but remembering Col. Hicks and the men who fought and fell with him, it is difficult to think without apprehension of the possible fate on which another company of brave Englishmen is being hurried.—*St. James's Budget*.

THE burning of the Institute of the Immaculate Conception at Belleville, Illinois, on the 5th of January, adds another item to the list of terrible calamities that have made the world shudder during the past twelve months. Thirty women and children were burned to death or killed by leaping from the windows. The convent was a substantial brick building, five stories high, and contained, at the time the fire broke out, fifty-eight regular pupils besides the teachers. The flames started from the furnace in the basement, and the Mother Superior and Sister Superior made their way to the dormitory to arouse the sleeping children. But it was already too late to escape. The fugitives were met by the flames, and a number of their charred bodies were afterwards found grouped round the heroic women

who had sacrificed their lives in the attempt to save them. One little child died with its arms round the Sister Superior's neck. Up to the evening of the 6th of January thirteen bodies had been taken from the ruins, and at least as many more were still buried under the smoking débris.

THE telegrams show that the British Cabinet has unanimously adopted, with regard to Egypt, a policy consisting of three features. First, England is to maintain her position in Egypt: secondly, she guarantees the Khedive to resist any attempt on the part of El Mahdi to invade Lower Egypt, but does not undertake to oppose any operations of his which are not directed against Egypt proper; and thirdly, her Consul at Massowah is instructed to notify the King of Abyssinia that England will not approve of any military operations by Abyssinian troops in the Soudan. It appears, too, that certain reforms are to be immediately inaugurated in the Government of Egypt, and that Sir Evelyn Baring has been ordered to remain there and supervise the operation of the new policy. General Gordon's unescorted journey to Khartoum doubtless had for its object to superintend the withdrawal of the troops from that place to the second cataract of the Nile, that being a measure upon which the British Government insists.

AFTER letting the whole country into the secret of its method of "expanding" foreign intelligence, the Central News has failed in yet another of its numerous actions against journals which had thought fit to criticise and even condemn the process. *Judy* had gone so far as to call the expander attached to the Central News a "Chartered L—," which was interpreted at the office as signifying "chartered liar." In the spirit of the too self-conscious gentleman who, hearing a vocalist sing out at a public banquet "Now let us strike the lyre!" replied that no one should strike him with impunity, the Central News invoked punishment on the head of the journalist who had called it a "Chartered L—." But, far from avenging the wrongs of the injured telegraphic association, the court before which the case was taken declined even to hear it to the end. Such was the evidence of the prosecution, and such (as regards substance) was the speech of the prosecuting counsel, that the Recorder and the jury stopped the trial without waiting to hear the defence. The court had not been called upon to decide whether it was elegant satire to call an "expander" a "Chartered L—." The question was simply whether it could be considered legitimate to represent as having been received by telegraph from abroad what had been written in the ordinary way at home; and this admitted but of one answer. Explanations of telegrams and comments upon them are not only permissible, they are often necessary and indeed indispensable: only they should not be published as part of the message from beyond the sea. The flies and the butter should be served separately.

THE Japanese lecture delivered on Monday afternoon in the Union Church, by Rev. Geo. Wm. Knox, was a most encouraging commencement of the course to be given in Yokohama and Tokio under the auspices of the Evangelical Alliance of Japan. The day, in addition to being a most beautiful one, was the anniversary of the first Emperor of Japan's accession to the throne, and

many classes of the people had holiday. The audience, mostly of men of middle age, filled the church amounting to 250 persons, and for two full hours gave the strictest attention to a closely read lecture, without embellishment or illustration, on a subject that could hardly be expected to claim the attention of the ordinary class of native hearer—"The Basis of Morality." The speaker's argument, after an introduction showing the importance and wide scope of his subject, was mainly an effort to disprove that utility or happiness was what constituted right. After showing the doctrine of Epicurus, and the defects as well as excellencies of Spencer's and Mill's code of morality, he pointed out the true foundation of morality and whence we were to ascertain it. It was found written in Nature in Conscience, and in the character and revelation of the Lord Jesus Christ. The time, place, and subject of the next lecture would be announced through the press and might be expected the following week. The lecture of yesterday will be repeated at the Meiji Kwaido, Tokio, on Saturday, at 3 p.m. on the 16th inst.

THE trial of the newly-invented electric torpedo took place on the Sumidagawa on the 11th instant, the results being most satisfactory. Mr. Soyeshima presented the inventor, Tanaka Hisahiko, with a sword, made by the famous Munetoshi, in recognition of his inventive genius.—*Choya Shimbun*.

AN American paper says:—The cable reports that Mary Anderson—"our Mary"—is to marry the Duke of Portland. This gentleman is only 26 years of age, and at that susceptible period of life it is not improbable that he has been mashed on Mary. But that the possessor of the ancient title of Duke of Portland and the immense wealth attaching thereto will be permitted to marry an actress is not so certain. It will not come to pass without a great deal of hair-pulling in high quarters.

IT does not speak well for the business ability of the Tokiyo authorities that a sale of land should take place at the Foreign Concession, Tsukiji, without any sufficient notice being given to the public. Due intimation of the fact was doubtless sent to all the Consulates, but the United States Consul-General alone thought it worth while to advertise the sale in the newspapers. We can readily understand that a Consul might be perplexed about the proper incidence of a charge for advertising such a fact, though, truly, a sale of land in a foreign concession is not so novel an affair that the details of its management ought to present much difficulty. The Japanese, at all events, should understand how to go about it, and should know that the price obtained for the land may depend, in a great measure, on the intimation given to the public. On the other hand, from the side of the buyer there is good reason to complain. It is doubtless very imposing and correct to post up a notice on the black board at a Consulate, but what chance is there that such a notice is ever seen by any one but the Consular employés? The public does not go round to the Consulate every morning to peruse the notices, and we are disposed to think that but for Consul-General Van Buren's thoughtfulness, the sale of land at Tsukiji would have been entirely ignored. The Japanese authorities might do better if they travelled a little out of purely official grooves in these matters.

The Consuls, it is true, are the recognised vehicles for conveying intelligence to their nationals, but if they decline to employ any more efficient advertising medium than their notice-boards, it behoves the Japanese, presuming that they are desirous of selling their land, to take care that the public is not left in complete ignorance. It may not be worth the Consuls' while to convey information to their countrymen, but it certainly is worth the while of the sellers of the land to advertise the time and place of the auction.

A SPECIAL general meeting of the Relief Volunteer Steam Fire Engine Company was held on Tuesday evening at the Club Hotel for the purpose of electing a Captain in the place of Mr. R. T. Rohde, who recently left for England. After some general remarks indicative of the great loss the Company had sustained by the departure of Mr. Rohde, a ballot for the Captaincy was taken, which resulted in the unanimous election of Mr. W. C. Bing, a gentleman who, by the energy and skill displayed in connection with the working of the company during the last three or four years, has shown himself to be eminently qualified for the position. By another unanimous vote it was resolved that the Committee should address a letter to Mr. Rohde expressing the regret felt at the severance, which it is hoped may be only temporary, of his connection with the Company, and the appreciation of the efforts on his part which have been so conducive to the present efficiency of the corps.

WHILE England is very generally regarded as a great horse-breeding country, it is a fact, nevertheless, that the home supply does not adequately meet the national requirements, and that horses are largely imported. The Manchester *Guardian* has been of late giving some interesting statistics with regard to the excess of imports over exports. In the fifteen years 1868-82, the average annual import has been rather more than 14,500, while the exports have amounted to only about 4,200. In 1868 the number of horses imported was only 1,575; in 1872 it had risen to 12,618; in 1876 it was 41,146; in 1877, 30,524; in 1878, 26,521, and in 1879, 15,246. The years 1880, 1881 and 1882 show a large decrease, but the import in each case still exceeded 9,000. The exports have also fluctuated a great deal. In 1868 England exported 4,091 horses; in 1877 the number was only 2,258, but in 1882 the export stood at 6,444. The *Guardian's* statistics bring out one remarkable fact. While the average value of imported horses was £28 each, that of the animals sent from English studs to foreign buyers was £60. The larger part of the imports includes ponies, cart and cab-horses, while the bulk of the exports is made up of horses of a high class. "That we should be so largely dependent upon foreign sources for horses of any description," says the *Guardian*, "is a matter which demands attention. It is being found more and more difficult to obtain at home a sufficient supply of serviceable animals for the army."

THE British barkentine *Glenury*, Captain Thomson, which arrived here on the 13th inst. from Takao, reports having left Formosa on the 22nd ult. and during the first part of the voyage having experienced hard E.N.E. gales with high confused seas, then strong N. to N.W. winds, with unsettled

weather. During the worst of the gale a portion of the *Glenury's* bulwarks was carried away and other minor damage sustained. On the night after leaving Takao one of the crew, a Chinese, fell overboard and was drowned, all efforts to save him being fruitless.

THE false prophets of Islam have, the *St. James's Gazette* remarks, been many, not a few of them have endeavoured to follow the example of Mahomed and to found an empire by force of arms. Not one of them, however, has been permanently successful; and if the Mahdi escapes capture or assassination, he will be more fortunate than most of his forerunners have been. Moseilama, who raised the standard of religious revolt during the lifetime of Mahomed, was defeated and slain during the reign of Abu Bir by Khaled Ebn Walid; and Al Aswad, who set up in the year of Mahomed's death, was almost immediately betrayed and decapitated. It was upon that occasion that Mahomed declared that, ere the day of judgment, Islam would be troubled by thirty other impostors. Soon afterwards Toleiha Ebn Khowailed arose, but seeing the error of his ways, recanted; and Sejaj Bint al Moudar, an early exponent of woman's rights, led many after her. In the reign, too, of the Halif al Mohidi, Hakem Ebn Hashem, called Al Mokanna, and well known as the Veiled Prophet of Khorassan, gained some successes, and might have gained more had he not despaired and committed suicide; and in the reign of Al Motasem, the still more formidable pretender Babac was executed, but not until he had slain a quarter of a million of his enemies. Then came the Karmatians and the Ishmaelians, or Assassins, and the followers of Al Motanabbi, and of Baba the Turkoman, and of many more; so that, if Mahomed's thirty impostors have not already appeared and disappeared again, the Mahdi must surely be nearly the last of the series. If, on the other hand, all the false prophets have come and gone, who is the Mahdi? It is but too probable that Islam, or at least a great part of it, will answer the question by proclaiming that Mahomed Ahmed is the Messiah.

THE Japanese Assistant Commissioner at the Foreign Exhibition, Boston, has addressed the following letter to the *New York Herald*:

My attention has been called to the following paragraph, which appeared in your valuable paper of the 15th inst., dated at San Francisco and headed, "Boston Taken In," which would seem to require some explanation:

Advices from Yokohama state that the Japanese government is indignant at an imposition practised at the Boston Exhibition. The exhibits described by the Boston journals as a rare collection of ancient historical works of art are modern and were manufactured expressly for sale. The government had nothing to do with the exhibit. A valuable private collection sent by an English amateur collector failed to arrive in time.

The Japanese government has sent no direct special government contributions to the Boston Exhibition, the only exhibit of an official character being the exhibit of wall leather, and other papers sent free of expense by the Imperial Printing Bureau. This fact I have stated repeatedly to most or all of the directors of the Exhibition, to the representatives of the art museums, and to numbers of prominent people. As it might be implied, however, from your article that the government of Japan had nothing whatsoever to do with the Exhibition, either directly or indirectly, I beg to state that the government has furnished material aid and assistance to the exhibitors, and a considerable amount of money has been set apart and devoted to furthering the success of the exhibit by the government. The commission of Mr. Takahashi as chief commissioner, and myself as assistant commissioner, emanates also from the Japanese government direct.

The Japanese exhibit at the Boston Exhibition was essentially destined as an exhibit of modern Japanese art, and as such it speaks for itself. Only a very few old articles have incidentally been brought along and established, and I venture to say that in no single

instance has any of the exhibitors from Japan represented a modern article as being old or antique.

Some months, ago, shortly after the opening of the Exhibition, one or two Boston papers spoke at considerable length and in detail of "antique," "historical," &c., collections exhibited at the Boston Exhibition. All the articles therein referred to are exhibited by a merchant of Boston, and the Japanese government has no more to do with them than it has with the stock in trade of any other dealer in Boston or elsewhere in the United States. These articles cannot even be called a part of the Japanese exhibit proper, which came from Japan. They are merely a private exhibit, and under the circumstances I do not feel called upon at present to give any opinion as to their merits or demerits, their historical character or otherwise. The first edition of the official catalogue of the Exhibition left it in doubt as to who was the owner and exhibitor of these goods. In the subsequent editions, in compliance with the demands of the Japanese exhibitors, this was remedied.

The Japanese exhibitors, collectively and individually, have been the recipients of a great deal of kindness and consideration from the Boston public, and would feel greatly pained at anything like a misunderstanding as to their position or the character of their exhibits. This is the principal reason why I have trespassed at such length upon the space of your paper, valuable as I know it to be, and hoping you will find it proper to insert this answer, I have the honor to remain.

Your most obedient servant,

L. WERTHEIMBER,  
Imperial Japanese Government's Assistant Commis-  
sioner, Foreign Exhibition, Boston.

This communication removes all doubt as to the nature of the enterprise upon which we commented in our issue of November 10th. It will be remembered that our remarks—the substance of which was apparently telegraphed from San Francisco to New York—were based upon a lengthy notice of the Japanese Section of the Exhibition, which notice had appeared in the *Boston Herald*. It was there explained that "one of the purposes underlying the exhibition was to make some of the displays shown there as much historical in character as possible," and that "this purpose had been carried out in a remarkable degree by Commissioner Graves."

The article then continued as follows:—

In the present collection shown it was attempted, for the first time, to secure, through direct appeal to the Japanese Government, such an exhibit as should be historical, and cover examples of all the various products of Japan, both ancient and modern. This has been for the first time accomplished, and in this respect, at least, the Boston Foreign Exhibition may be said to be 'unique.' To the hearty co-operation of the Japanese Government, then, is due the rare collection of historical works to be seen at the Exhibition, and without the friendly interest which prompted the same, it would have been utterly impossible to have secured such a collection. Praise is due to that Government, and it will be readily accorded when it is known that while it has refused to do the same favour for other nations holding similar exhibitions, it has, out of its especial interest in our country, which the whole Japanese people regard with the most friendly feelings, acceded to our request. The visitors, therefore, to our foreign exhibition will, for the first time in the world's history, have the pleasure of examining such a collection from this exceedingly interesting country as no one has ever enjoyed before.

Whether or no Commissioner Graves inspired this notice we cannot tell. The *Boston Herald* certainly is not primarily responsible, for it may be taken for granted that no writer employed by a journal of that stamp could have penned such a sentence as the last of those we have quoted. At all events what the public was asked to believe was,—first, that Commissioner Graves, by direct appeal to the Japanese Government, had secured its active co-operation; secondly that a rare collection of historical works had been obtained through that co-operation; and thirdly, that the Japanese Government had never before conferred the same favour upon any other foreign exhibition. Everyone of these statements was diametrically opposed to the truth. The Japanese Government had not co-operated with Commissioner Graves: the Japanese Government had not forwarded through that gentleman, or through any one else, a single exhibit, whether modern or antique, with the exception of the paper mentioned by Mr. Wertheimer; and

the Japanese Government had sent, or caused to be sent, illustrative collections to three European exhibitions in former years, when private enterprise alone could not have been trusted to represent Japanese art industries becomingly. It now appears, from Mr. Wertheimer's letter, that the articles referred to in the *Boston Herald* did not even form part of the Japanese exhibit proper, but were simply the private collection of a Boston merchant. We regret that the Assistant Commissioner refrained from mentioning the name of this exhibitor. The motives of such reticence are explicable, but not valid. As the matter stands, the *Boston Herald*, unwillingly no doubt, has been made a party to what we cannot but term a fraudulent attempt to impose upon visitors to the Boston Exhibition, and in the interests of the public we trust that that journal will take the only step consistant with the high reputation it justly enjoys. We, at this side of the water, know how persistent and subtle are the devices employed to deceive American collectors of Japanese objects of *vertu*, but it is not often that anything so flagrant as this particular performance is brought to our notice.

SOME of the advantages of Japanese *geta* are thus described by an American paper:—One of the queer sights in the streets of Japan is the rows of wooden sandals, old and new, large and small, which are seen outside of the doors of the houses, where they are left upon entering. They have a separate place for the great toe, and make a loud, clacking noise. It is surprising to see how quickly the people step in and out of them, without even stopping. Straw slippers are also worn, travellers starting on a journey take a supply of several pairs, in order to have new ones ready when the old ones give out. They cost only a cent and a half a pair. The Japanese are never troubled with corns or any disease of the feet.

A HOME paper thus describes Mr. Forster:—Mr. Forster, M.P., is a brave man. He is also a lucky man, as most people who read the evidence in the trials of the Invincibles will admit. Despite his firm, earnest nature, he is one of the most tender-hearted of men. During the unfortunate troubles in Ireland, when the work of the agitators had been done so well that sedition and outrage, assassination and murder, stalked unblushing in the light of day, it was adjudged necessary to use the troops to clear the streets. Full powers were given to them to use ball-cartridge and bayonets. Mr. Forster, seeing the misery and disaster that such a step was likely to bring about, and knowing that when a rifle bullet is once despatched amongst a crowd it must inevitably maim or kill some one, suggested that buckshot might be substituted. He argued that buckshot would not kill, though it might punish rioters sufficiently to reduce them to submission. For this thoughtful action he has since been held up by the Irish as the most infamous scoundrel who ever lived, and has been dubbed by the nickname of "Buckshot Forster." But he seemed to bear a charmed life, for though his death had been arranged for well nigh upon a score of times, he came out unscathed in the long run. He recently addressed a large and enthusiastic meeting at Bradford. A knot of noisy Irishmen in the gallery over and over again tried to prevent him gaining a hearing. He bore this with patience

for a long time, but at last he addressed the disturbers, and said in emphatic tones:—"As you did not kill me in Ireland you shall hear me now." This was followed by a grand outburst of cheering, the audience rising and waving their hats and handkerchiefs wildly above their heads. After this the disturbers judged it best to give the speaker fair play. Had they not done so, it is just possible they might have found the way downstairs much simpler and shorter than pleasant. We have nothing whatever to do with the political side of the question; we only go upon bare results. Hitherto the Irish agitation has resulted in two things. A golden plum for the agitators, and a hempen collar for the "cat's-paws" who had to do the dirty work. "Buckshot Forster" still flourishes.

THE experience's of the bark *Mohawk* on a voyage from New York to Calcutta are related in American journals of December the 27th. The *Mohawk* had a crew of thirteen sailors, among whom were several Japanese. She took the Long Island-Sound course. When the tug left her she was under light canvas and speeding before a bitter gale. Before long the cold became so intense that none of the men could remain at the helm more than ten minutes at a time. The following morning the wind hauled to the northward, and blew a "biting icy blizzard," while a dense yellow fog hid everything. This state of affairs lasted till the afternoon, by which time the ship was glazed with iced snow, and whenever a hand touched, or attempted to pull, a rope, the skin was immediately frost-bitten. By and by the wind abated, and in order to reach a harbour that day, it became necessary to set more canvas. Nine men clambered up the frosted rigging, and out on the arms of the fore-yard, where they gnawed at the gaskets with their teeth to aid their benumbed fingers in prying the knots. Gradually their efforts succeeded, with the exception of one man whose work seemed to make no progress. The officer of the watch crawled up to see what was the matter. He found that the sailor, a Japanese, called Soneyeta Okichi, was either asleep or dead. The next moment, the man fell to the deck, a distance of twenty-five feet. He died five hours later, after much suffering. A snow storm the following morning softened the air, and the skin on the men's hands and faces then rose in huge blisters. They were unable to sleep, and their agony was such that it was feared many of them would become insane. By this time the ship was anchored about 8 miles off New Haven, but a crew to man a boat could not be mustered, and the pilot was finally obliged to make his way ashore alone. Of the thirteen sailors forming the crew only three had escaped without injury. Surgical operations, of more or less gravity, had to be performed on nearly all the others. Among the sufferers were two Japanese, Thomas Jiji and John Kimbei, the former of whom lost his right thumb, and the latter had his ears frost bitten.

AN English missionary, the Rev. A. Parrott, writing to the *North China Herald* from a city called Yangchou, near Chinkiang, gives some terrible details of the suffering that has resulted from the floods in the north-eastern and midland districts of China. It appears that some 28,000 persons, men, women and children, have flocked down from the north of the province, and for their accommodation a species of refuge

has been formed outside the walls of Yangchou. The refuge consists of 6,000 straw huts, divided into seven compounds, each of which is surrounded by a mud wall three or four feet high, and guarded by soldiers. "Only the children," writes Mr. Parrott, "are allowed outside the enclosure, except for the purpose of gathering dead grass and weeds in the neighbourhood, for which the women have permission to leave. Very few of these wretched people have any bedding, and they are dependent upon the grass and weeds they can pick up off the graves and barren fields in the immediate district for warmth during the night. Their miserable huts are built merely of mud and straw mats, and are of such a flimsy construction that the rain beats through and necessitates not only their sleeping on the cold clay, but in many cases in soft mud. The ground in some parts is very low, and outside the compounds I noticed large pools of water and several inches of mud." For the support of these most unhappy outcasts, thus hemmed in and prevented from seeking charitable aid, there is doled out a pittance, nominally of 1 $\frac{1}{2}$  lbs., but really of 1 $\frac{1}{20}$  lbs., of rice per diem. The sufferings of the women and children are said to be very pitiful. Instead of a bed or cradle there is allowed a small mat for each newborn infant, and, as might be expected, the deaths are numerous. A similar state of things obtains at T'sing-Kiang, where the number of refugees housed in the same way is said to be 100,000. Certainly if ever there was a case calling for charitable assistance, it is this. No vivid imagination is needed to understand what the winter has in store for these poor half-starved people, without coverlets, without fire, the rain beating in on them as they lie on the ground. We venture to suggest to the Japanese that a little benevolent assistance would be most timely. Nothing is more worthy of humanity's finer instincts than those impulses of international charity which a great calamity so readily evokes in the Occident, but of which the Orient has not yet given any evidence. We should like to see Japan take the lead in this, as she has in all other points of civilization. The spirit is not wanting. Among themselves her people are seldom backward in acts of grace and kindness, and if their benevolence has never taken a national form, still less extended to sufferers in a foreign land, it is only because the means of reaching their sympathies have not existed. Now, however, there is a press to tell them of the miseries their neighbours are enduring, and we do not doubt that if some of the leading journals would take the matter up, their appeal would be widely answered. It seems almost a pity to speak of anything but charity for charity's sake in such a context, but we cannot forget that there are many reasons which impart a special value to any expression of the Japanese people's fellow-feeling for their Chinese neighbours, and which should suffice to suggest a potent initiative to men of influence.

We (*China Mail*) hear on good authority that several changes have been made in the Portuguese Consular Service in China. Mr. Loureiro, the worthy representative of Portugal in this Colony, has been definitely transferred to Japan, with residence in Tokiyo. It is not yet known for certain who will succeed Mr. Loureiro here, but, taking into consideration the many claims of Commandador A. G. Romano to consideration at the hands of the Lisbon Government, and

his well-known abilities and long experience in the Consular Service of that nation, we think it may be taken as a foregone conclusion that that gentlemen will be ultimately raised to the honor of Consul-General, in fact, we believe, that it has already been offered to Mr. Romano. The salary of the Consul in Shanghai has been raised from \$300 to \$450 per month. It is said that Dr. Corte-Real will probably be nominated to this Consulate.

THE following definite opinion is expressed in the *Alta* of the 5th ult.:—Japan has long been striving to throw off the stigma upon her civilization caused by having thrust upon her the necessity of granting ex-territorial rights to foreigners of European and American nativity. She claims to be sufficiently civilized to have foreigners dwelling in her territories subject to her laws, instead of carrying with them the laws of their own country. There is so much justice in the complaints of Japan at the injury done her that it may be considered good news that Germany has consented to waive the right of ex-territorial jurisdiction. Our Government will follow suit, and John Bull cannot long withhold his assent.

THE *Saigonaïs* says:—One of our correspondents, well placed for obtaining reliable information, sends us the following news, which on account of its gravity, we give under all reserve. —A large army is now concentrated at Bac-ninh. It may, without exaggeration, be computed at 50,000 men, namely, 25,000 Chinese regulars, 15,000 bandits ranged under the banner of the chief of the Black Flags, and, lastly, 10,000 Annamite regulars commanded by disaffected mandarins who are partisans of Chinese supremacy. All these forces obey the chief of the Black Flags, who has been appointed Generalissimo of the Chinese forces in Tonquin by an Imperial decree dated from Peking. Our correspondent complains bitterly that in the attack on Son-tay the Kim-toai passage and the route to Hung-hoa were left completely free, so that the coalitionists were enabled to transport their stores and reform their forces to the south of Babac. He adds that it is necessary to strike terror into the hearts of these enemies, who are difficult to reach, and that it is greatly to be feared that if they are allowed to fly from Bac-ninh in the direction of Kwangsi the war will be protracted indefinitely. We hope that if, as we are assured, this news is true, a commencement will be made in teaching the Chinese we are no longer their dupes. A progressive bombardment of the ports of Hainan would perhaps have an excellent result.

THIBET is one of the few regions left on the earth which still afford legitimate scope for romantic conjecture. All other lands of mystery have been exploded. The Abyssinian campaign dissipated the last shreds of wonder about Prester John. Travellers have abolished the Mountains of the Moon; a Russian railway runs within sight of the Vulture's Nest, the eyrie of the Assassins and the Old Man of the Mountains; commerce has familiarized us with the Lands of the White Elephant and Golden Umbrellas; science has dispersed Atlantis, Utopia, and the other "Erewhons," of past beliefs. No Raleigh nowadays would make sail for the fabled cities of Mansa, no voyager set his helm for the Hesperides. The Ichthophagi, Tartarinis, and Malrotrans, with all the other strange races of whom Mandeville gossiped are now sobered

down into matter-of-fact tribes, and the whole world, under the ruthless scrutiny of scientific exploration, is fast becoming commonplace.—*Daily Telegraph.*

IF we may judge from the accounts of the Calcutta Exhibition contained in the Indian journals, the exhibits from Japan have secured a remarkable success. That there is a Japanese Court at all in the Exhibition seems to have been entirely due to the enterprise of Mr. Kuhn, of Yokohama, who also is the proprietor of the fine collection exhibited there. We notice some curious errors in the descriptions given by the press, but there is doubtless good reason for the unanimity of praise bestowed upon the beautiful objects that adorn the Court. We congratulate Mr. Kuhn on his good fortune, and also the Japanese upon the additional market opened for their works of art by enterprise of this nature.

AMONG the pleasing little items of chit-chat which the Tokiyo society journals collect for their youthful readers there is a story of a wonderful cat, the property of a certain Mr. Takanashi, who lives at Honjo. The animal has all the accomplishments of a very clever dog, and its reputation is so wide-spread that an enterprising Japanese Barnum is said to have offered fifty *yen* for it. The owner would not deal, and several young ladies in the neighbourhood are reported to be engaged in an attempt to train rival pussies up to the fifty *yen* standard.

A WASHINGTON telegram of January 12th says:—The Senate Committee on Foreign Relations met to-day and took up the bill prepared by the Pacific Coast delegation, and introduced by Senator Miller of California, amending the Chinese Immigration Act of last Congress. The discussion was a long one, and not confined to the merits of the bill in hand, but involved the original questions, developed when the Chinese bill was under discussion. This was due to the fact that some members of the Committee had never dealt with the subject before in the Committee. The bill was referred to a sub-committee, consisting of Miller, Wilson and Morgan. The tone of the debate gave warrant that some measure, having for its purpose the correction of the defects of the present law and the prohibition of the importation of Chinese laborers will be reported by the committee.

THE *Mainichi Shimbun* has the following:—The Glass Factory at Shinagawa, an establishment of the Public Works Department, has proved very unprofitable, despite all the reforms introduced to ensure its success. It was rumored some time ago that the Factory was to be closed, but it now appears that it has been sold to a Mr. Isekatsu, a well known shoe-manufacturer in Tokiyo, for the small sum of 20,000 *yen*. The money is to be paid by instalments covering a term of five years.

ACCORDING to some tables recently published by the authorities, the actual cost incurred in the suppression of the Satsuma rebellion amounted to 10,878,885.87.1 *yen*.

THE *Yerii Shimbun*, speaking of the bad times, says that one would not have expected the recent snow-fall to mend matters much, yet true to the old saying of the ill wind, the business of the

patten makers of Tokiyo has received a notable fillip from the bad roads. Their ledgers show that the snow created an extra demand for more than seventy thousand pairs of *Geta*.

THE submarine telegraph cable recently laid between Japan and Korea was yesterday morning formally declared open for the transmission of telegrams. The places thus brought into communication with the outer world are the islands of Iki and Tsushima, and Fusan. The pseudonym of "Hermit Kingdom" is no longer quite applicable to Korea!

THE farmers of Sapporo are said to have captured an enormous bear weighing 725 lbs., and having a forked tail five feet long. They are taking steps to forward the monster to the Museum at Uyeno, Tokiyo.

WE learn that a collection of more than 300 Japanese pictures, intended for an exhibition of Japanese art in Paris, will be displayed on the 17th instant at the Kōyōkwan, Shiba. The collection will well repay a visit, if rumour does not greatly exaggerate its qualities.

A VERY close game of football was played on Wednesday between "Tea, Silk and Bankers" versus the "World." The former had the stronger side, and won by one goal, kicked by Mr. Durant. We are sorry to hear that Mr. Bing and Mr. Oram collided heavily, Mr. Bing having his cheek laid open and Mr. Oram his forehead.

THE following seductive advertisement appears in the *Hochi Shimbun*:

#### MATRIMONIAL AGENCY.

The advertiser begs to announce that he has opened an agency for Matrimony as well as for the adoption of children of either sex. All orders attended to with promptitude and despatch. Applicants are requested to state their age, profession, social standing, and income.

We intend keeping the address a profound secret.

A MONTHLY periodical devoted to the interests and cause of Buddhism will shortly appear, under the style of *Nijo Shinshi*. It is reported that the editorial staff will be entirely made up of Buddhist priests.

THE Hongkong papers brought up by the *Harter* contain no news of fresh operations in Tonquin, and the latest with regard to the attack upon Bac-ninh is that Admiral Courbet has determined to wait until the arrival of General Millot and the reinforcements now on the way out before undertaking the assault upon that town.

AN iron boat with the telescopic frame, recently invented by an officer of Japanese Engineers, is said to have been subjected to an official trial and found in every respect satisfactory. When folded, it can easily be carried by two men.

WE are informed that the Messageries Maritimes steamship *Volga*, bringing the next French mail, with dates from Marseilles to the 6th ultimo, left Hongkong for this port at three o'clock on Wednesday afternoon.

WE have to acknowledge the receipt of the Transactions of the Seismological Society of Japan, vol. vi., January to June, 1883.

## JAPANESE HOUSES.

NOW that it has been finally resolved to construct the Imperial Palace of wood in Japanese style, the problem of procuring skilled carpenters is said to be giving some trouble. One imagines that a difficulty of this sort would be among the very last to present itself in Japan, where every little bit of wood-work gives evidence of admirable ability and painstaking. But the Japanese are exceedingly fastidious in these matters, and when it comes to building an Emperor's Palace, not one carpenter in a hundred is found up to the mark. It is accordingly proposed, we hear, to establish, within the grounds of the shrine of Dai-jingu, in Tokiyo, an office for examining carpenters with a view to determining their competence. This is spoken of with a sort of pride by the vernacular press, and we do not doubt that the new Palace will be a building of great beauty. But what seems really regrettable is the resolve to build it of wood. Popular opinion credits the EMPEROR himself with having decided this point, in opposition to the advice of many of his Ministers, and there need be no difficulty in accounting for HIS MAJESTY'S predilection. His life has been spent in Japanese houses constructed with such taste and symmetry that among the foreign buildings this country possesses, nothing comparable is yet to be seen. Since the Restoration, Tokiyo has been embellished—disfigured would be a more correct term—by sundry lath-and-plaster, and a few brick, edifices, popularly supposed to represent Western architecture, but in reality the veriest parodies. Of late years, indeed, matters have mended a little. The Engineering College, the Roku-meい-kwan, the Museum of Antiquities at Uyeno, and one or two other buildings, have sprung up to vindicate the reputation of Occidental styles. But it would require a stretch of educated imagination to infer from any of these, suited as each of them is to its own special purpose, what an aptly designed and handsomely furnished palace might be. The Imperial Princes, for the most part, live *à la Européenne*, but it must be frankly confessed that their residences do not possess a princely air, and are not at all calculated to win the taste of a Japanese from allegiance to the light, spacious, and chaste constructions which represent the highest efforts of his country's civilization. Of the Ministers, again, some have shrunk from the heavy outlay required to build houses of stone or brick; while others, though more enterprising, have nevertheless been obliged to refrain from attempting anything of a particularly striking or attractive nature. The upshot of the matter is that, one, perhaps, of the Foreign Legations excepted, Tokiyo possesses no specimen of a foreign dwelling competent to compete with the best class of Japanese residence in the particular re-

spects which appeal most to Japanese taste. It may safely be said, therefore, that the EMPEROR has never yet seen a house likely to impress him with a worthy idea of the comfortable, healthy, and artistic features of Western architecture. His predilection for the fashions of his own country is, under these circumstances, perfectly natural.

Now from an æsthetic and a cleanly point of view, we have not a word to say against Japanese houses. They combine, in a very high degree, the qualities of symmetry, simplicity, and refinement. Intimate experience alone effaces the pleasing impression they leave upon the mind of a foreign visitor, who sees, for the first time, their spotless mats, quaint alcoves, gracefully curved roofs, and faultless decoration. But, after all, the first essential of a house is that it should be good to live in, and Japanese houses are, most emphatically, bad to live in. There exists a popular notion that they are cool in summer. Never was there a greater fallacy. Coolness is not obtained simply by opening one's room to the four winds of heaven. Of infinitely more importance is it to keep out the sun, and there a Japanese house fails completely. The midsummer suns in this country will not be denied ingress by any flimsy barrier of planking. Their rays make as little of such an impediment as though it were a paper screen, and thus it falls out that while the airs which permeate a Japanese dwelling on an August afternoon seem only to agitate, without freshening, the oven-like atmosphere, they bring to the inmate of the neighbouring brick house, with its solid walls and skilful ventilation, a sense of delightful coolness and re-invigoration. To know this, it is only necessary to have passed one or two summers in a Japanese residence. The comparison soon forces itself upon the most enthusiastic dilettante. Then, so far as the winter is concerned, we doubt whether a Japanese is ever really warm except during the half hour after his daily boiling is concluded. He comes out of his bath in a semi-scalded condition, and until this artificial caloric evaporates, he feels about as comfortable as anything human can feel. But for the rest, it is a case of shivering over a brazier, with a flushed head and icy feet; or of embracing a heated stone; or of coddling a *kotatsu*, and breathing, throughout half the night, the carbonic-acid exhalations of this deadly bedfellow. In addition to, and even more important than, this question of warmth, coolness, and comfort, there is the fact that life in a Japanese dwelling is life on all four. We had almost called it life several degrees too near the fashions of the animal world, but to avoid wounding any susceptibilities, we choose the gentler form of expression. The Japanese sits on the floor, sleeps on the floor, eats on the floor, and, in short, spends the greater part of his time indoors in a crouching, squatting, or stooping atti-

tude. It is not in his nature to be a slouch, for despite the disabling effects of the muscular contortions his household attitudes demand, his general carriage is upright enough. But he lives too near the ground for either his physical or his moral well-being. So long as his habits are not reformed in this most important particular, it is idle to look for any considerable improvement in the nation's hygiene\* and physique.

We need scarcely point to the imperative necessity of saving the people, especially the citizens of Tokiyo, from those cruel catastrophes which, every winter, destroy thousands of houses. There can never be any great accumulations of wealth in a country where, year after year, conflagrations levy an enormous tax on the nation. This is so self-evident that every patriotic and prudent Japanese ought to devote his energies to popularizing building reform, since there alone is to be found a valid protection against fire.

It is very possible that Japanese gentlemen may associate Western horticulture with Western architecture, and think that in adopting the latter it would be necessary to conform to the former also. We venture to suggest that this is entirely a misconception. Though not disposed to acknowledge the inferiority of English landscape gardening to any other known system, we readily admit the exceptional charms of the Japanese style, and, above all, the great advantage it possesses in point of practicability. A Japanese gardener will produce, with an acre of land, as much effect as an English artist obtains with a park of twenty times that extent, and when one compares the methods adopted in laying out the grounds of an ordinary residence in Europe with those adopted in Japan, the superiority of the latter is at once apparent. Nothing could be less artistic, or more unnatural and unsightly, than the straight walks, mathematical flower-beds and rigid hedges of the former; nothing happier, softer, or more pleasing than the latter's infinite variety of miniature lake, cascade, hill, and forest. It were indeed a pity that Japan should abandon anything of this charming art which she has elaborated for herself through centuries of peaceful refinement. Nor is there the smallest reason for such a course. There is no fashion of house that a Japanese garden will not embellish, and nothing in foreign architecture is unsuited to Japanese surroundings.

It were idle to expect, however, that houses of brick or stone will ever find general favour with the people of this

\* A minor point, but well worthy of note, is the wretched construction of the floors of a Japanese dwelling. An European, inhabiting one of its neatly matted, sunny rooms, is surprised to find that his feet are never warm. The more he heats the room, the chillier airs circulate about his extremities. He does not recognise for a long time, if at all, that no attempt has been made to join the edges of the boards underneath the mats, and that the cold atmosphere enters there freely to replace the ascending caloric. At night, when the verandahs are enclosed everywhere by wooden shutters, such a house acts like a huge cupping machine, and draws up from the soil all those dangerous gases which, according to science, are imprisoned there.

country so long as the EMPEROR leads fashion in an opposite direction. There may be some who will say that these matters do not concern foreign critics, and that an English journal would be better advised did it refrain from commenting on the MIKADO's reported likes and dislikes. But everything Japanese concerns the friends of Japan; and, further, this country's progress has so far enlisted the interest of the world that even outsiders have acquired a certain right of comment. Were we writing of an European Sovereign, we should say that a ruler's exalted position compels him to consider every act of his life, not by the light of his individual tastes, but from the standpoint of the example he sets his subjects. In Japan, however, such a remark would be superfluous, since the principle it embodies has always been supposed to govern the relations between the MIKADO and his people. Yet, if we may judge by the statements that have appeared in the vernacular press, the model of the new Palace has not been laid on lines so entirely altruistic as would certainly have been the case had the above considerations been allowed to present themselves in their entirety to the Imperial mind.

#### CHRISTIANITY IN JAPAN.

THE paper read by the Rev. C. S. EBY at the Tokiyo Missionary Conference on the 5th instant, contains matter of great interest. We shall not comment here upon the earnest eloquence of the language employed, nor yet upon the view of lofty thought that runs through the whole discourse. These are qualities we might expect to find in workers of Mr. EBY's stamp. But what seems to us specially noteworthy is the courageous candour of the position assumed by the writer in regard to questions which, as much from the apparent unwillingness of missionaries to discuss them as from anything else, are commonly considered unanswerable. The attitude of a considerable section of the lay public towards Christian propagandism is one of hostile criticism. The propagandist, sometimes by his own indiscretions, but generally because he works in a field where the strongest passions of the human heart are engaged, is frequently associated, directly or indirectly, with results which conform to no aspect of the creed he preaches. His profession, too, like all others, is not without disfiguring features. Frequently, and with much justice, it is urged against him that the outcome of his teaching can only be perplexity and doubt; that the people to whom he appeals are confused rather than enlightened by the conflicting clamour of rival sectarians, each of whom offers a different gospel, and each of whom declares that by his particular gospel only can eternal perdition be avoided. This, perhaps the

most unsightly blemish of missionary enterprise is constantly derided by certain cavilers; while, upon the other side, little is said in its defence or extenuation. Mr. EBY, however, meets the issue fairly and unshrinkingly. He acknowledges the whole of the facts; accounts for the naturalness of their origin, and shows that, so far from being an unmixed evil, the balance of gain is on the side of sectarianism. His argument simply amounts to this—that what has been lost by diversity of doctrine has been more than gained by energy of effort. Missionary work is like every other undertaking: competition is the strongest factor in its development. It is quite certain that the enormous growth of the United States would have entirely distanced any available religious ministration, had not the ardour of rival sects sent out teachers in all directions by the hundred. The result is that probably in no part of the world is society pervaded by a sounder or more firmly rooted religious sentiment. Whatever weight may be attached to this plea, it is evident that the evils of sectarianism, whether great or small, are coming to be recognised by the Churches themselves, and that where the advantages of competing enthusiasm cease to overbalance the dangers of its confusion, non-essential differences will be merged in essential unity. It is not our province to discuss matters of this nature in detail. But from any standpoint, the liberal philosophy advocated by Mr. EBY deserves admiration, as it will certainly command success. We think, too, that he wisely estimated the temper of the Japanese public when he elected to place before them so frank and straightforward a statement of the case. Such a method is calculated to win the confidence of all whose confidence is worth winning, while the proposed unison of action can scarcely fail to furnish an additional evidence to the Japanese Government of the moral force Christianity has actually acquired in Japan.

And here we may observe that the time cannot be far distant when the rulers of this country will have more seriously to consider their attitude towards Christianity. It is true that all grave impediments have been removed from the path of Christian propagandism, as well as all social or political disabilities from the professors of foreign faiths. But something more is wanted than negative toleration. It cannot have escaped the Japanese, keenly appreciative as they have proved themselves of the benefits of Western civilization, that Christianity is the spirit and essence of that civilization. The two cannot possibly be separated, nor can the latter be permanently assimilated without the aid of the former. Whether or no Christianity is the one and only creed suited to all classes and conditions of men, we do not pretend to say. Neither is it the function of a government to determine such a point. But the history of the world furnishes one argument which appeals

strongly to human reason. It is that material power and prosperity have never remained with non-Christian countries. The comparative conditions of the Orient and the Occident to-day are a sufficient proof of this. The characteristic of the former is decay; that of the latter, growth. It may be urged that this difference has nothing to do with religion: that the advantage in point of intelligence and energy is primarily with the people of the West. But even if this be granted, we are still confronted by the fact that the peoples possessing this intellectual and physical superiority have, without exception, chosen Christianity. If their condition be not the result of their choice, the former, at all events, gives the latter a weight not to be gainsaid. Nothing is farther from our purpose than to advocate official interference on behalf of Christianity. Its truths are quite independent of such aid. But what we desire to emphasize is that Japan cannot take the material, and leave the moral, civilization of the West. Neither, perhaps, is suited to her in its entirety, but it is impossible for her to determine how much she can assimilate of the one so long as she excludes the other, for the two are, in many respects, inseparable. This is why we say that the Government will have to reconsider its attitude. When the last vestige of the ban is removed from Christianity in Japan; when, so far as the laws are concerned, it is placed on an equal footing with Buddhism and Shintoism—then, but not till then, will the last grounds for mistrusting the stability of the country's progress be removed. Among the plans proposed by Mr. EBY, there is one for the establishment of a Christian University, competent "to vie with the best universities in our home lands." Addressing ourselves to Japanese, we need not comment on the benefits such an institution would confer on the country. But no measure of zeal and perseverance could ensure the success of an university without an officially recognised status in Japan. The very liability of the students to conscription would effectually mar its prospects. The same consideration applies, though in a lesser degree, to Christian Ministers of the Japanese Church. So long as they do not share the exemption from military service accorded to Buddhist and Shinto priests, it cannot be said that religious toleration exists fully in Japan. We do not underrate the difficulty of dealing with this matter, or the dangers of precipitancy. But knowing the spirit which animates the Japanese Government, and learning from Mr. EBY's able essay the admirable grooves in which missionary enterprise is working, we hope before long to see Japan take the last step that is needed to convince the world of the sincerity of her progress, and to qualify her for the mission that lies before her as the civilizer of the Orient.

## THE BEGINNING OF THE END.

THE *New York Herald* publishes the following telegram, dated at Berlin, January the 3rd:—

The German government has forwarded a favorable reply to the proposal of the government of Japan that the latter should establish courts of justice which will have jurisdiction over foreigners in that country as well as natives. It is understood that the United States government has given a similar reply to the Japanese proposition.

It would appear from this telegram that two of the principal Powers having relations with Japan acknowledge the justice of her proposals for treaty revision. Probably, if the truth were known, these two Powers would not be found alone in their views.

In one respect the *Herald's* message obviously conveys an exaggerated impression. It speaks of Japanese Courts of justice exercising "jurisdiction over foreigners," whereas the proposals of the Tokio Cabinet are known to have contemplated partial jurisdiction only. This, however, is a point of detail, about which accuracy could scarcely be expected in such a source. The broad fact, stated without any uncertainty, is that "the German Government has forwarded a favorable reply."

That this result was to be expected, nobody impartially considering the nature of the proposals could doubt. Japan is not to be for ever condemned to a state of semi-isolation. The medley of conflicting, and in many cases incompetent, jurisdictions established here by the Treaty Powers a quarter of a century ago, was never intended to be anything but a temporary makeshift. As a system it is so cumbrous and inefficient that nothing short of imperative necessity could justify its existence. Above all, it is admittedly inconsistent with any extension of foreign intercourse beyond the narrow limits fixed by the first treaties. That is the hard fact which stares us in the face from whatever aspect we consider the question. Either this country is to be permanently excluded from the privileges of free intercourse with the rest of the world, or steps must be taken to modify the existing system of exterritoriality. There is no alternative. To argue that things should be left as they are because a change would not confer direct benefit on a section of the foreign residents, is to ignore Japan's rights altogether. This nation's title to demand an extension of its foreign intercourse is at least as valid as was ours to inaugurate that intercourse. We came here to open Japan, and when some persons now claim that she shall only be opened just so far as suits their convenience, they assume towards her precisely the same position as the Japanese anti-foreign party assumed towards them twenty years ago.

Apart from these considerations of abstract justice, men of ordinary intelligence will see at once that an extension of

foreign intercourse cannot bring to Japan any benefit which will not be equally shared by foreigners themselves. If Western capital is to assist in Japan's development, Western capitalists will have their due share of the profits. No other prospect is rational, unless we assume that so soon as Japan is allowed to associate with foreigners on equal terms, she will exhibit some subtlety to enrich herself at their expense.

It cannot be denied, on the other hand, that deference is due to race prejudices, and that any sudden change, of such a nature as to ignore these, would be dangerous and ill-judged. It is for this reason that the Japanese, while keeping the complete abolition of exterritoriality—in other words, the complete opening of the country—always in view as the goal of their endeavours, have proposed a transition period, during which a very limited amount of jurisdiction over foreign residents shall be vested in courts presided over by a bench of foreign and Japanese Judges. This appointment of Western jurists is not at all a confession of Japanese incompetence to administer justice. It is wholly a concession to the not unnatural reluctance entertained by Occidentals to submit to even a partial exercise of Oriental jurisdiction at once. Some such practical and reasonable intermediate step is necessary, unless the present state of things is to last for ever. There is not the slightest doubt that all the Treaty Powers will recognise this sooner or later. Some of them have already recognised it, and nothing will help more speedily to convince the rest than the interpretation which the most violent opponents of progress themselves put upon their opposition. That interpretation is, that under treaties distinctly temporary permanent interests have been created, and that until these are bought out by the Japanese Government its proposals will meet with unchanging resistance. It is not likely that any civilized Power will assist a handful of its subjects to make their own illicit gain a necessary preliminary to the fulfilment of international obligations and to the spread of international intercourse. The legitimate obstacles to any sweeping change are foreign distrust, and the consequent danger of admitting to all the rights of citizenship men predisposed to discontent and agitation. The Japanese have at least as much to apprehend as foreigners.

On the one side there is the natural reluctance of Westerns to exchange familiar for unfamiliar systems; on the other, there is the equally natural diffidence of Japanese to admit into their family, outsiders who have always shown themselves masterful and haughty, and who avowedly bring with them a spirit of doubt and censure. Both that reluctance and this diffidence can only be increased by perpetuating the present state of agitation and recrimination. The Japanese Government has therefore proposed a preliminary step, and the assent of its proposals have already received a reduced final success to a mere question of time.

## THE HEALTH OF JAPAN.

It is a pity that the Central Sanitary Bureau cannot contrive to compile and publish its annual reports before the events they embody have passed completely into the limbo of the past. February, 1884, is some months too late for the issue of a report referring to the period July 1st, 1878, to June 30th, 1879. We could understand a delay of one year, or even two, but when it comes to three or four, the contrast of dates looks a little ludicrous. On the other hand, it has to be observed that only four such reports have as yet been published in Japan, and since the science of preparing sanitary statistics is virtually in its infancy, we have no right to expect great promptitude or precision. This is well illustrated by the tables of mortality contained in the Report just issued. The mortality during the twelve-months period 1876-77 appears to have been greater by 153,000, in round numbers, than the mortality during the preceding period; while, again, the records for 1878-79 show a further increase of 60,000 deaths. The director of the Bureau reasonably concludes that these differences are attributable, not to any actual increase of the death rate, but simply to improved methods of registration. He thinks, also, that the death rate, 1.21 per cent., indicated by the last returns, is still too low, and that some figure in the neighbourhood of 2.5 per cent. would be nearer the truth. From the tables appended to this part of the Report we learn that diseases of the digestive organs are the most powerful foes of longevity in Japan, more than twenty-five per cent. of the total mortality being ascribed to this cause. Next on the list come diseases of the nervous system, with 22 per cent. of the deaths; and then diseases of the respiratory organs, with 18 per cent. About one death in every ten is caused by fevers. After these four principal causes of mortality, a rapid descent is made to diseases of the genito-urinary organs. If these tables are to be trusted, Tokio and Osaka must be regarded as the most unhealthy places in Japan, their death-rates being nearly 24 per thousand inhabitants, whereas, with the exception of Yamaguchi Prefecture, which has a rate of 19.5, nothing higher than 16 is found anywhere else. We may fairly conclude, however, that differences of accuracy in registration are chiefly responsible for these discrepancies.

People whose special avocation seems to be the prediction of disasters, have recently been alarming the public with rumours that Japan is to be visited this season by a terrible epidemic of cholera. They have no better basis for their prophecy than the fact that 1883 was an "off" year, but they have certainly succeeded in causing a good deal of apprehension. The section of this Sanitary Report which refers to infectious and contagious diseases will, therefore, be read with much interest. It contains, however, little information of a novel nature. The origin of the epidemic in Nagasaki, in 1878, is referred to a case of cholera which occurred on board a British merchant vessel from Shanghai, but the compilers of the Report think that both in Kumamoto and Nagasaki the germs of the disease had lain dormant, and that favorable conditions must have caused their redevelopment. This suggests an uncomfortable inference for places which were severely visited by cholera in 1882. Nor is it much consolation to learn that the malignity of the plague

was greatest in 1877. Japan cannot be said to have been entirely free from cholera since 1877. Throughout 1878, cases were reported from various parts of the empire, though the disease reached the dimensions of an epidemic in Nagasaki and Kumamoto alone; in the summer of 1879 Kanagawa and other prefectures were visited by it; during the two following years its presence could be traced here and there at intervals; the memory of 1883 is still fresh, and up to the end of last autumn the vernacular press spoke of isolated cases which constantly suggested serious possibilities. It is to be feared that cholera must hereafter be reckoned among the contingencies of life in Japan.

An interesting point brought out by this Report is the cost of a cholera epidemic to the Central Government. During 1877, a sum of 232,273 *yen* was devoted to preventive measures, disinfection and medical relief, whereas, in 1878, the amount expended by the Sanitary Bureau was only 2,238 *yen*. It is mentioned that during the former year carbolic acid became very scarce, and the demand being great, speculative drug-dealers ran the price up to an exorbitant figure. Under these circumstances an essay to manufacture the disinfectant was made at the Tokio Laboratory, with such success that a carbolic acid apparatus has since then formed part of the permanent plant of the institution, and the public can now count upon always obtaining the compound at a reasonable figure.

Returns relating to small-pox have been prepared since 1878 only. The Report under review, therefore, contains the first statistics compiled in Japan with regard to the results of vaccination. We learn that of 941 cases of small-pox recorded in thirteen districts during the period covered by the Report, 458 were cases in which vaccination had been performed, and 481 were cases of unvaccinated persons. This does not say much for the preventive effects of the measure. When we come, however, to compare rates of mortality, the record assumes a different aspect, for while the deaths among vaccinated patients were only 24 per cent. of those attacked, the deaths among unvaccinated patients were 59 per cent.

It is only nine years (Feb. 1875) since a system of granting licenses to medical practitioners after proper examination was inaugurated by notification to the officials of Cities and Prefectures. At first these examinations were confined to Tokio and Osaka, as the progress of medical science had been more marked there than elsewhere; but applications to be included in the scheme were soon received from various places. By 1878 all the prefectures, with one exception, had made arrangements for a system of tests; and in 1879, in order to ensure uniformity of qualification as well as to raise the standard, the regulations for examinations were revised; the status of the examiners was fixed, and examination papers were issued by the Home Department to all the local authorities. The compilers of the Report do not pretend that this method is perfect, but they hope to improve it as opportunities arise. Beyond all question, very excellent results have been achieved up to the present, for the principal cities, at any rate, possess medical practitioners of considerable skill and education. We have no figures at hand to show the number of licensed physicians now practicing throughout the country, but the total in 1879 was

1,817, of whom 939 had passed the prescribed examination. Stringent regulations have also been enacted with regard to the qualifications and control of midwives, and to check abuses which were found to exist in the practice of their art. A system of examination for apothecaries, too, has been instituted. Among other interesting figures given in this section, we learn that the total number of medical students in public hospitals and medical schools, in 1879, was 4,313, while the number in the Tokio University was 600.

A most satisfactory feature in Japan's sanitary history is the rapid growth of hospitals. In 1879 there were 382 of these institutions in the empire, 85 of them being private. Sixty-one were Lock hospitals; a system for the prevention of venereal diseases having been adopted in all the prefectures with five exceptions. The number of inspections performed at the Lock hospitals during the period under review was 398,529.

On the measures adopted for the control of medicines, as well as on other interesting details furnished by the Report, we have no space to dwell here. It must be owned, however, that Japan's progress in sanitary matters is not the least creditable feature of her recent history.

#### THE GOVERNMENT PROTECTION OF INDUSTRIES.

(Translated from the *Chiugai Bukka Shimpō*.)

A glance at the tradal conditions of nations plainly shows that all countries alike are devoting their energies to the furtherance of trade and industries, while their governments are doing all they can to protect and increase the national commerce. A country that pays no attention to the development of its industries will soon find itself weakened and poor, while the bulk of its trade passes into other hands. How great are the perils that beset the path of national industries! We ourselves are surrounded with perils on every side, and so it is well to consider whether or not our industries have need of Government protection. Nothing does greater damage to our industries than the rapid fluctuations and unsettled condition of the national currency, which consequently loses its value as a trustworthy medium of exchange. Not one of our many commodities has a standard value, while many have ceased to find a market. No industry can develop favourably under such trying circumstances. Look at the state of affairs that prevailed from 1872-73 up to 1879-80. The balance of foreign trade was constantly against us, imports far exceeding exports. The drain of specie steadily continued, and an universal outcry was raised against it, but without satisfactory result. Politicians were finally forced to conclude that Japan could not be rescued from her ambiguous position. When the people developpe spendthrift habits and indulge in luxurious tastes, it is only natural that imports should exceed exports, and that the drain of specie should be constant. This applies to all nations alike, and Japan is no exception to the rule. This state of affairs, however, has gradually given way to a better position since 1882. Everything has a limit; and so when the excess of imports had reached its maximum it gradually decreased, while the Government simultaneously earnestly endeavored to reduce the bulk of the currency and bring about a more satisfactory condition of affairs. The national currency has already been reduced about forty million *yen*. Small wonder then that the price of commodities should fall. Rather term it the appreciation of currency than the depreciation of commodities. But this rise in the value of currency has seriously interfered with the development of trade, and the whole nation has

had to feel its ill effects. Many remedies have been proposed, some going so far as even to propose a fresh issue of paper money. In fact, the policy of the Government has been directly attacked. But now the importance of the resumption of specie payment has been directly recognized. If the bitter experiences of the past are not misleading, we are forced to conclude that the depreciation of paper money alone has encouraged the growth of expensive habits among the people, and this in return has caused the excess of imports over exports, and resulted, finally, in the unequal balance of trade. We hope, therefore, that the Government will undeviatingly pursue the present policy.

The specie reserve in the Treasury amounts to twenty-two million *yen*. Should the Government keep to the present programme, there will be no difficulty in replacing paper money by a metallic currency. In our opinion, the Government can accumulate fifty million silver *yen* in three or four years hence, provided that there are no famines, no failure in the harvests, no war. [The specie set aside during the last two years is estimated at fifteen million *yen*]. When the Government resumes specie payment [with so large a reserve fund as this at hand, there will no longer be violent fluctuations in the price of commodities, and trade will speedily return to a healthy basis, much to the country's benefit.

The pernicious effect of the fiat currency having thus so far been counteracted, it is now necessary to raise the national industries out of the ruin into which they have fallen, thereby augmenting the wealth and power of the country. The opportunity has at last arrived. An opinion is, however, entertained, that our industries must advance hand in hand with the progress of the nation, and that those industries which remain in the van of the national advancement will surely decline, no matter how thoroughly they are protected. Yet the teachings of political economy and the experiences of the past do not at all prove that the Government protection of industries results invariably in their ruin. Its merits and usefulness depend upon the manner in which it is employed; for, if it be misapplied, great failures will arise where success was certain. It is necessary, first of all, to consider the time, place, and manner of the industry to which the Government protection is to be given. Whether this protection be given directly or indirectly—if applied in the proper manner industries are sure to be considerably benefited. This assumption has been thoroughly proved to be correct in the case of the commercial navy of Great Britain, as also with the sericulture in Italy. In a country like Japan, where all industries are still in an early stage of development, the protection of the Government is of the first importance. Mr. Kelly says:—"In recently civilized countries, protection may be given without trespassing on the field of political economy; provided that it be given for a certain number of years only, and be less stringent as the term approaches expiration. Such protection is then of very much the same force as a patent law, and must be subject to the same regulations." This is eminently true. Has the protection given by the Government to industrial enterprises since the days of the Restoration been in every way suitable? Certainly not. Our definition of protection is very different from that of the Government's. What remains now-a-days of the various industries commenced under the auspices of the Government? The Tomioka Silk Factory is often pointed out as a fair example of the success attendant upon Government interference, and it is even asserted that this interference has largely contributed to the encouragement of the industry throughout the country. We do not hold this opinion. Although most of our industrial enterprises have been at various times under direct Government supervision, yet there is none that has tended to enrich the nation. This is because the protection was given in an awkward, insufficient manner. What

industry most demands protection at present? In our opinion, nothing can be more important than the encouragement and development of land and marine transport. Should this great enterprise be ably superintended, trade will rapidly increase and products be multiplied. As the people are still unable to undertake so extensive an enterprise, it is the duty of the Government to see it properly carried out. If the means of transport remain unimproved, and the products shut up in the interior find no way to reach the ports, the country will never become wealthy or powerful; just as no man can be healthy without the proper circulation of blood. The Mitsu Bishi Company has monopolized the coast trade, but the number of its vessels is decreasing instead of increasing. Fortunately, for the welfare of the nation, the Union Steam Navigation Company is now well established; where ships were not sent last year they find their way this year, so that the outcry against the insufficiency of marine transport has considerably subsided. Still the improvement is small, and far from being all that is necessary. According to the most recent statistics, our trade requires 200,000 to 300,000 tons available for transport (foreign shipping not included), and yet the mercantile fleets of Japan do not aggregate one half of this amount. Though the prices of commodities have fallen greatly, yet freights have not been reduced; a significant indication of the condition of our maritime industry. With regard to overland transport, we find the means of communication and of the interchange of commodities much worse than that by sea. The cause of this is directly traceable to the feudal system. The railway, the principal means of conveying goods, is still in its infancy, the total length of the lines constructed not exceeding 200 miles. And even the lines now open are not linked together as they should be, nor can they be of great value till they have become so. The further construction of railroads is therefore of the utmost importance to the development of our trade interests. On this account, the Government issued the Nakasendo Railway Bonds in December last, affording great facilities for investment.

In conclusion, we can but congratulate the Government upon having these Bonds open to foreign investment. We urge the Japanese people to take them up. Finally, we request the Government to issue railway regulations, which will protect private companies who wish to connect the Nakasendo and Awomori Railroads with the numerous minor towns and districts of importance.

#### SERICULTURE IN CALIFORNIA.

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The production of silk in California is not by any means a new idea, but it has not been systematically set about until very recently. Fifteen years ago, an attempt was made to begin the industry on a very large scale, but as it was undertaken without the necessary reference to economic conditions it is almost needless to add that the plan resulted in somewhat ignominious failure. But now, according to a correspondent of *Bradstreet's*, the idea has been resuscitated, and gives evidence of success. We are disposed to think that the San Francisco correspondent is somewhat too sanguine as to the results of the scheme, all the more so as he looks upon silk-culture more as a pleasing and lucrative pastime than a laborious and painstaking employment. He is just a thought too poetical, and indulges too much in pleasant castles-in-the-air to warrant implicit reliance in his statements. "The culture of silk," he writes, "does not hold out inducements of large incomes with small expenditure like the grape-vine colonies or orchard tracts, or the olive and walnut groves on irrigated lands, but it offers sufficient inducement to women and children to engage in it as a home work." It is essentially "women's work." "It is light, clean, interesting and fascinating, as it involves the care of living creatures, whose progressive stages of development

must be solicitously watched, whose food must be provided, and whose imperative natural impulse is to reward this care by spinning, of its own ingenuity, the most perfect thread for the manufacture of fabrics to clothe and adorn those whose gentle solicitude rendered its short but useful life possible." This is very pretty, and quite rhetorical in its way, but the writer has evidently never visited the silk-producing districts of Kwangtung, or indeed of any other place. He would be speedily disillusionized as to the easy, graceful, "fascinating" rearing of the silk-worm; and his ideas as to the ultimate end of the precious thread "to clothe and adorn those whose gentle care" persuaded the wily worm to spin, would undergo a complete revolution. Silk was truly "women's work" in the days of the famous Empress Si Ling-she, who kept the friendly *bombyx* within the palace-walls, and watched her maids while they wound the shining threads. But that was 4,581 years ago (2697 B.C.). Times have changed since then.

The legislature of California has created a State Board of Silk Culture, whose first annual meeting was held in the latter part of last year. This meeting was—if we are to credit all reports—a decided success, and great interest was, naturally enough, manifested in the undertaking. Prizes were distributed to adults and young people of both sexes for quantity and quality of silk. A filature has been established in San Francisco by this State Board, and—one steam reel is in operation. As yet, instruction in reeling is given by the hand-reel alone, and we hear with due delight that "there are now six young women who are nearly proficient in the art." These youthful disciples of Si Ling-she are to be in future employed as teachers in the various institutions "in which silk culture is to be introduced." It is furthermore stated that several hundred pounds of cocoons were received in 1883, and that "one person alone"—may his tribe increase—promises 1,000 pounds of cocoons this year. "It is thought," adds the San Francisco correspondent of *Bradstreet's*, "that six or eight additional steam reels must be added to the filature in 1884, owing to the increased production of silk. The superintendent of the state filature is an Italian of experience in the business."

Upon the basis of these simple data, the San Francisco correspondent indulges in a pleasant dream of silk. The United States, he argues, consumes over \$1,000,000 of raw silk every month in manufactures; so why, indeed, should not the outlook of silk culture in California be promising? The demand for silk is increasing steadily with the increase of wealth, and the country should be in a position to supply its own wants. "California alone could supply all the raw silk needed for the entire United States, but, of course, with its scant population, the production cannot be large for some time to come"—very true. Silk culture in California is, however, not to be a large public industry; careful distinction is made on this point, for it is to be "a home, or rather, family" industry. Under these circumstances, the genial writer argues, that the output of raw silk would be surprisingly large in a few years. "Five or six boys or girls in a family," says he, "with the mother's superintendence, can raise several hundred dollars' worth of cocoons." How much have we not foregone! In the palmy days of youth we not infrequently used to watch the patient struggles of the silk-worm to spin its cocoon between sundry bits of straw placed in secluded portions of our rooms, but we never knew until the present moment that there was the golden prize of "hundreds of dollars" hanging, so to speak, before our very nose.

"Under very favourable circumstances," says the bulletin of the State Board of Silk Culture, "with the help of four or five men for eight or ten days, one could earn from \$500 to \$1,000, and perhaps even more. By favorable conditions, we mean the *best* mulberry trees near the house, the *best* silkworm eggs, a suitable

cocoony, knowledge of the work required, and careful attention by all the workers." There's the rub. These postulates are, unfortunately, not always to be had at short notice; and so we can heartily echo the San Francisco correspondent's wise decision, that the culture of silk "is not all plain sailing."

In spite of many disadvantages, and an unnatural impecuniosity, a few determined spirits have resolved to make the enterprise a success; and numberless committees and subcommittees have met together to consider the burning question of "ways and means." The "Executive Committee on Mulberry Trees" held a deliberative meeting on January 4th of this year; "the committee recommended the importation of the best varieties of trees from Italy for grafting, with the proviso that the expense of the importation should not exceed \$30." Great oaks undoubtedly spring from little acorns, but if the exchequer of the mulberry committee cannot admit of a greater appropriation for the importation of the anthelmintic\* shrub, it is to be feared that their hopes will prove abortive. The Chairman of the meeting reported further that a box of first-class silkworm eggs would arrive from Japan about the end of January, and that the "Health Committee was instructed to examine them before paying the charges." Another luminously sagacious proviso. "Parties wishing eggs are requested to file a written application with the Secretary before the end of the month," yet the latest advices make no mention of applicants. But the State Board has judiciously bridged this chasm by offering "500 eggs gratis" to any one who would like to have a hand in the production of silk. It also announces for sale cuttings of mulberry trees, ranging from two to three feet in height, at \$20 per 100; and smaller slips, less than three feet high, for \$15 the hundred.

All this is very laudable, and ought, doubtless, to lead to success. Yet there is a great want of funds to carry out these plans, and, more than all, "money is sadly needed to complete the work of graduating the present class of young ladies" who are still worrying along in the school of silk-reeling. "After some discussion, it was resolved to continue the school for at least two months longer in the hope of financial relief;" the Californians evidently do not intend heavy speculations in the silk market at present. A later paragraph mournfully adds that the school will remain closed until the first of next June, "owing to the lack of funds," but when it does reopen its scholastic portals there will be "greatly improved facilities in the way of new apparatus and enlarged quarters." The secret of the present financial distress is allowed to slip out in the report, despite every precaution. "The Filature Committee reported eleven scholars in attendance during December, and that something over six pounds of silk had been reeled;" da liegt der Hase im Pfeffer! Estimating these six pounds at their highest value, \$1.25 per pound, we have a grand total of seven dollars and fifty cents, with perhaps a dime or so extra for the fractional seventh pound. No silk industry based on a monthly income of \$7.50 can hope to succeed. This is our solemn conviction, nor do even the extra dimes suffice to shake it. And the pupils have evidently been flagrantly idle, for the report states elsewhere that "a good reeler will in one day's work convert a pound of cocoons into silk." Taking this statement into consideration, a simple example will suffice to convict the youthful students of an inexcusable neglect of their opportunities. Say, for argument's sake, that it takes two of these students to make one good reeler, and we have the following equations:—

11 students = 5 good reelers;  
But 1 good reeler = 1 lb. of silk daily;  
Therefore 5 good reelers = 5 lbs. of silk daily;  
Therefore in 1 month 5 good reelers should turn out 155 lbs. of silk.  
But 11 pupils turned out only 6 lbs. of silk,  
Therefore there is a moral deficit of 159 lbs. of silk.

\*i.e. "good for worms."

This is very shocking, and one must seriously condemn the inaction of the silk-reelers. Perhaps, however, one must view the students as the *larvæ* of perfected silk-reelers, and so it may be that the first equation is incorrect. But even if one admits that

11 students=only 1 good-reeler,

there is still a deficit of 24 lbs. The journal from which we quote is evidently aware of this inconsistency, for it adds that "the facilities for instruction are somewhat meagre and admit of only eleven pupils, the youngest of whom is but thirteen years of age."

Beyond all question there is a fine field for silk industry in California, only the starters of the scheme have gone at it in the wrong fashion. It is quite true that "the fertility of the soil warrants the successful culture of mulberry trees," although it remains to be seen that "the climate is admirably adapted to the health of the silkworm." The water of California is also excellent for silk-reeling purposes, on account of its peculiar softness and its freeness from alkaline substances. The idea has been to introduce into every farm, of suitable size, a patch of mulberry trees, thus enabling persons of moderate means to augment their incomes by the breeding of silk-worms. For the present, this seems to be a mistake. If a suitable appropriation for the silk industry were made by the State Legislature a fair share of success would in all probability follow the establishment of a State silk-farm. Other smaller establishments would speedily follow suit, and the venture might easily be successful. The desultory manner in which the industry has been commenced does not at present argue any great success; it is as yet but a pretty plaything, hardly a serious undertaking. The knowledge and experience requisite for the enterprise are not easily obtained, and until several years of moderate success have crowned the efforts of the State Board of Silk Culture there is little prospect that California will become the great silk producing district of the United States.

#### MURDER AND SUICIDE IN TAKASHIMA-CHO, YOKOHAMA.

On Monday afternoon, the 11th inst., a Japanese interpreter, Kikuna Yoshiyuki, in the employ of the Comptoir d'Escompte de Paris, committed suicide in the house known as "Jimpuro," Takashima-cho, Yokohama. A girl, named Hamanosuke, who was with him, died at the same time from a pistol shot, but it is not known whether death was voluntary on her part or whether the man himself murdered her. It seems that the deceased Yoshiyuki had forged a cheque for \$300, and had sent a woman belonging to the "Jimpuro" to cash it on Saturday morning; she, however, signed the name of the forger on the cheque in presenting it at the exchange shop, and so disclosed the crime. After receiving the money, Yoshiyuki went to Tokio in company with the girl Hamanosuke, and visited various places of amusement in Asakusa, where they were seen by an acquaintance. Upon returning to Yokohama, he was informed by the woman who had cashed the forged cheque that she had signed his name on the back of it. Seeing that discovery was inevitable, he resolved to put an end to his life. Whether the girl Hamanosuke consented to die with him is not known, but at all events they were both found dead in the evening, after spending the afternoon in rioting on a grand scale. The deceased was a frequent visitor at the "Jimpuro," and was well known in that quarter. As soon as the first excitement attendant upon the discovery of the tragedy was over, an attempt to murder was made in a tea-house close to the "Jimpuro." One of the touts of the old Yoshiwara, known as Okame-no-kinta, went to the proprietor of the "Jimpuro" in order to console with him on the unfortunate occurrence, and while there indulged in an excited altercation with one Idzukame, a touter belonging to Takashima-cho. Four of the latter's followers attacked Okame-no-kinta and dangerously wounded him. He is not expected to recover.

#### RATE OF PROFITS IN 1883.

	PER CENT.
Nippon Railway Company	10
Kiyodo Unyu Kwaisha	9
Niigata Kingu Kwaisha	11.6
Tokyo Marine Insurance Company	10
Meiji Life Insurance Company	20
Tokyo Rice Exchange	2
Osaka Rice Exchange	7
Bakwan Rice Exchange	11
Tokyo Stock Exchange	18
Yokohama Stock Exchange	30
Osaka Stock Exchange	9
Yokohama Specie Bank	14
First National Bank	18
Second National Bank	20
Third National Bank	10
Fourth National Bank	15
Seventh National Bank	15
Ninth National Bank	14
Tenth National Bank	17
Twelfth National Bank	12
Thirteenth National Bank	12
Fourteenth National Bank	9
Fifteenth National Bank	11
Nineteenth National Bank	12
Twentieth National Bank	10
Twenty-first National Bank	15
Twenty-second National Bank	13
Twenty-third National Bank	14.5
Twenty-fifth National Bank	15.2
Twenty-seventh National Bank	12
Twenty-eighth National Bank	16
Thirty-first National Bank	14
Thirty-second National Bank	13
Thirty-third National Bank	13
Thirty-fourth National Bank	14
Thirty-fifth National Bank	20
Thirty-seventh National Bank	15
Thirty-eighth National Bank	15
Thirty-ninth National Bank	15
Fortieth National Bank	14
Fourty-first National Bank	13
Forty-second National Bank	17
Forty-third National Bank	14
Forty-fifth National Bank	2
Forty-sixth National Bank	11
Forty-ninth National Bank	13
Fifty-first National Bank	15
Fifty-fifth National Bank	14
Sixtieth National Bank	10
Sixty-third National Bank	10
Sixty-fourth National Bank	11
Sixty-sixth National Bank	13.6
Sixty-eighth National Bank	16
Seventy-first National Bank	14
Seventy-fourth National Bank	10
Seventy-seventh National Bank	14
Eightieth National Bank	16
Eighty-fourth National Bank	12.5
Eighty-fifth National Bank	15
Ninety-second National Bank	14
Ninety-fourth National Bank	10
Ninety-fifth National Bank	10
Ninety-sixth National Bank	13
Ninety-eighth National Bank	13.2
One hundredth National Bank	15
One hundred and fourth National Bank	14
One hundred and fifth National Bank	13.5
One hundred and eighth National Bank	11
One hundred and ninth National Bank	14
One hundred and tenth National Bank	14
One hundred and twelfth National Bank	14
One hundred and thirteenth National Bank	14
One hundred and sixteenth National Bank	15
One hundred and twenty-first National Bank	6
One hundred and twenty-second National Bank	13
One hundred and twenty-third National Bank	14
One hundred and thirtieth National Bank	10
One hundred and thirty-third National Bank	12
One hundred and thirty-fourth National Bank	12
One hundred and thirty-ninth National Bank	17
One hundred & forty-ninth National Bank	10
Osaka Marusan Bank	15
Kakedzuka Bank	14
Kasai Bank	14
Yokoyama Bank	16
Yamanashi Bank	13
Fukuta Bank	13
Shiojiri Bank	12
Nagano Bank	12
Mitsui Bank	9

#### THE LOSS OF THE BRITISH BARK "SATTARA."

##### MARINE COURT OF ENQUIRY.

A Marine Court Enquiry was held at H.B.M. Consulate yesterday, into the loss of the above-named vessel. The Court was composed of Russell Robertson, Esq., H.B.M. Consul, President; B. Gillett, Esq., Merchant; Captain F. Grandin, of the steamship *Harter*; and Captain Martin of the bark *Velocity*.

Captain Jenkins stated that the bark *Sattara* left Yokohama bound for Kobe on the 19th December last, and up the day of stranding they had very tempestuous weather. She stranded on the 13th of January. At daylight on the morning of the 13th, he was beating to the west of Omaisaki, standing on the port tack from 5 to 7.40 p.m., the wind being W., blowing a moderate gale. At 8 a.m. he estimated the ship to be 8 or 9 miles from Omaisaki Light. At 8 a.m. it suddenly came on to blow, and he reefed topsails, which were furled, and also top-gallant sails. The ship was standing on the port tack, heading N. by W. by standard compass; she was under lower topsails and reefed courses. At 9 a.m. he furled the upper topsails. At 10.30 a.m. he reefed and furled the mainsail, the wind increasing. At 11 a.m. he called "all hands" to wear ship, at the same time ordering W. Burke, the man at the wheel, to put the helm up, ship heading N. by W., and she went off as far as N.E.  $\frac{1}{2}$  E. He considered that the ship was about 3 miles from land when the order to wear was given. The main yards were squared, but he found the ship would not go off more than N.E.  $\frac{1}{2}$  E., so he put the helm hard a starboard and made all the sails flat aback. At 11.25 a.m. while the sails were laid flat aback, he was surprised to find the ship touch the ground. He kept the yards aback and hoisted the mizen staysail, trying to back her off with stern board. Found she kept bumping and striking heavily, and canted round broadside on to the sea. Tried to clew up the sails, but they being aback and the wind being so strong, all hands we were not able to clew up the lower topsail. At noon finding the vessel was canting, her head more to the W. he let go the starboard anchor with 30 fathoms of chain. From 1 to 2.40 p.m. the sea was breaking over the vessel fore and aft. The ship was then striking so heavily that the crew were afraid to go aloft to furl the sails owing to the masts flying about so much on account of the ship bumping. At 2.30 p.m. he ordered the starboard life-boat to be lowered. Mr. Humphreys, chief officer, with five able seamen manned her and succeeded in getting a line ashore. In endeavoring to haul the life-boat back to the ship she capsized twice. He tried to get natives to launch the surf-boat, but they were afraid to come; at 5.20 they made the line fast to the surf-boat, but when she was hauled alongside she filled. He concluded to abandon the ship on Monday the 14th, regarding her as a total loss, and finally abandoned her at midnight on the 14th, leaving Mr. Carter, pilot, officers, and crew on the morning of the 15th, with instructions to salve as much as they could. He arrived in Yokohama on Thursday, 17th, and reported the wreck to the agents and the Consulate. On Sunday 20th, he returned to the wreck, and arrived on the following Tuesday (22nd). Found the ship lying as he had left her, only a little more upright. Before he had abandoned her, he, Mr. Carter, Mr. Hunt, second officer, and the carpenter had gone down into the hold, and found the ballast had shifted fore and aft and had left the sides. Several of the stanchion rivets were broken, and the ballast had sunk down 18 inches by the mainmast. The maindeck was sprung, and several seams opened. The ship was far up on the beach when he abandoned her. When he returned, he found she had sunk in the sand. The crew left the place in a schooner on Wednesday, 23rd. He, Mr. Carter, and the Chinese steward remained.

They left on the 2nd of February. He considered the ship seaworthy in every respect when he left Yokohama. There was nothing to indicate shoal water when she struck; he had no idea the water was so shallow. He had a chart of the place (produced). He did not anticipate shoal water, and therefore had not used the lead. Soundings were taken after passing the first bank. The helm put hard a starboard, so as to lay everything back; she had not struck then. He thought there might have been an undercurrent which would not let her go off more; she was then going about 3 to 3½ knots an hour. The ship struck at first about three miles from shore, and now lies about 1½ miles off.

Captain MacDonald, who appeared as surveyor for the Netherlands Sea and Fire Insurance Company, said that after the ship got ashore he was asked by Mr. Von Hemert what he (witness) knew about it, as he (Mr. Von Hemert) had taken a risk on the *Sattara*. Mr. Von Hemert said that he was told at the agents' office that she had a survey report, and he naturally concluded that it had come from him (witness). He (MacDonald) said he had refused to give her a first-class risk. Mr. Von Hemert then said he would not take it. He refused as he did not consider her bottom clean. Witness had connection with the ship through another insurance office, and in connection with that he had told the captain that if he did not satisfy him that the bottom was clean he could not give a first-class risk. If the captain had employed a diver it could soon have been determined whether she was clean or not. He ultimately got a diver (Carst) who reported that the vessel's bottom was very foul. Witness would have been satisfied of the ship had been put upon the bank. He knew after she had left that she had been put upon the bank, but as a fact she left without his making a report upon her.

The Captain put in the survey report by the diver and an account of the expenses he had incurred.

Mr. MacDonald said that if the captain had reported to him that he was going to put her on the beach he should have recommended him to have taken two or three hundred tons of ballast out of her.

Captain J. Carst confirmed his report as to the condition of the ship's bottom before she was beached. He saw her on the beach, after she had been cleaned to within seven feet from the water-line, which was as far as could be reached.

In reply to the Court, Captain MacDonald said he would not have passed her on those certificates, as he did not think that they went down far enough.

Captain Carst, in continuation, said the vessel was put on the bank at high water and was scraped down at low tide a foot under the water, in all about seven feet.

Captain MacDonald—They ought to have gone down three or four feet lower, as the bilge of the vessel is the most important part to clean.

Captain Jenkins—The keel is about nine inches deep.

Captain Carst—The ship was upright on the bank.

Captain MacDonald said no report was presented to him. If it had been impossible to do no more he might have passed her. They should have taken ballast out of the vessel, as it was the flat of the floor that ought to have been scraped. If it had been stated to his satisfaction that more scraping could not be done he might have passed her, but he believed more of her bottom could have been got at by taking ballast out.

Captain Carst said the vessel was put upon hard sand, into which she sunk about six inches.

The Chief Officer of the *Sattara*, Mr. Humphreys, was next examined. He said his watch below was from 8 a.m. till 12, and when he went below at 8 a.m. on the 13th January the vessel was on the port tack heading for the land, wind W.S.W., blowing a moderate gale. He was called about 11 o'clock, and the captain gave orders to put the helm up. The vessel was about four miles from the land, he judged. They squared the yards, but

she would not wear round. When they found she would not wear, they backed the fore and main yards, and the next thing was that she touched the ground. The anchor was let go, but the ship then got broadside on to the sea. The Captain ordered him into boat with five men to take a line ashore, and the boat was sent back and capsized half-way between the ship and the shore. Next day the captain ordered all hands ashore. The captain told him she was a total loss. He returned to Yokohama with the crew, who were on the beach about a week salvaging.

In answer to the Court, witness said there was too much swell on to carry a kedge out or to take effective measures to get her off. The ship was going through the water about five knots at the time she would not wear. From the time the helm was put up to the time they found she would not wear was from 20 to 25 minutes, and all the time the vessel was going about five knots, and heading N.E., but she would not answer her helm. After they backed the yards she struck in about 10 minutes. He saw the land about five miles off when he came on deck. He did not know anything about the beach.

In reply to Captain Jenkins, witness said the main-yard was square when she touched the ground. When he came on deck with all hands he found the ship had gone off, and the main-yard was sharp up by the starboard brace. The fore-yard was square when she touched, and he thought her head was N.N.E. at that time, but did not know exactly. The fore and main-yards were braced and the mizen-staysail hauled up about ten minutes before she touched the ground.

In answer to the Court, witness said when he came on deck the yards were sharp up and the ship was on the port tack. When she struck the yards were all aback.

In reply to the Captain, witness said that from the time of leaving Yokohama to the time the vessel struck they wore ship a good many times, and she never refused to wear before under lower topsails, reefed foresail, and fore-topsail. He had found her always answer her helm, but she took a long time to get round. She answered her helm on the passage out, but was always rather slow. She was longer getting round after leaving Yokohama than on the passage out. She would go round under the same canvas in about half-an-hour. He attributed her sluggishness to the fact that she was in ballast. He had stated to the captain, when the vessel was on Kanagawa beach, that her bottom was clean.

George Hunt, the second officer, stated that he was on deck from 8 a.m. to 12 on January 13th. At 8 o'clock the wind was W., blowing a gale, and the vessel was on the port tack under shortened sail. The wind freshened at 9 o'clock, when the other top-sails were taken in. At 8 o'clock he judged the ship to be about 12 miles from land, and going about three knots. From 9 o'clock to 10 the gale continued from the W., and the vessel was on the same tack and steering N.N.W. At a quarter to 11 furled the mainsail, and at 11 o'clock handed over the ship to the captain, who ordered "all hands" on deck to wear ship, the vessel being then about four miles from land. Witness attended the braces, and the yards being squared the ship began to pay off to the N.E., but seemed to stop paying off and then appeared to be coming to. The captain ordered the helm down and the fore and main yards aback, and just after the yards were aback she struck. They loosened the main-topsail and set it, but it had no effect, and the ship came round head to wind, and seeing these operations were no good they clewed up the sails and let go the starboard anchor. The captain abandoned the ship at 12 o'clock on the night of the 14th January, and left for Yokohama. Witness remained salvaging for six days, and then came up to Yokohama with the crew, arriving here on the 2nd February.

Captain Jenkins had no questions to ask, and the Court adjourned until two p.m.

On resuming,

J. C. Carter stated that he was engaged to pilot the bark *Sattara* to Kobe. From midnight to 4 a.m. on the morning of the 13th January they had variable winds. Between 3 and 4 a.m. he kept her away to head outside Omaisaki Light. As she got up to the light the wind came up from the Westward and she broke off to S.S.W. There was a good current with her and she soon brought the lighthouse bearing N. About 6 o'clock, he went down and consulted with the Captain as it was blowing very hard. They agreed to reef topsails and courses, but it was blowing so hard to hoist the topsails so they left them reefed. At 7.40 a.m. they wore round, head to the land, the ship going N.N.W., wind due W. At 8 a.m. Omaisaki Light bore N.E. ¼ N. about 12 miles distant. At 9.30 a.m. he told the Captain he should lie down, as there was no necessity for him on deck. The Captain said "all right, she won't go near the shore, and I will keep a good look out for you." Between 11 and 11.30 a.m. the Captain asked him to come on deck as the ship would not go off. The Captain was wearing the ship at the time. As soon as he came on deck they agreed that the best thing was to put the helm down and put everything back. The headway was nearly stopped when she touched.

To the Court—The orders to wear the ship were given before he came on deck.

J. E. Carter continued—When she touched she was unmanageable, they clewed up the topsails and put out an anchor. She bumped till about 4 o'clock when she slipped over the bank and ran up on the beach.

To the Court—The Captain consulted him about the abandonment, and they agreed that nothing more could be done. He remained to look after the salvage and returned to Yokohama with the Captain. She struck about a mile outside of the shoalwater as marked on the chart. He often wore the ship after leaving Yokohama and found her slow. She got over the outer bank into a channel. The chart is not correct, at the place she struck there is a bay. The channel between the two shores is about a quarter of a mile wide. There was no holding ground and she dragged considerably, they had 30 fathoms of chain out, all she could take.

The man who was steering at the time the vessel struck (Burke), said he went to the wheel at 10 a.m. and remained till she stranded. When he took the wheel the vessel was heading N.N.W. About an hour afterwards, the order was given to wear ship. She was under lower topsails, reefed courses, fore topmast-staysail and mizen-staysail. When he had the order to wear, he put the helm up and the ship went off to N.E. and would go no further. The Captain asked "was she going off," and he replied "No." The Captain then ordered the helm hard astarboard, he did so, and she came up. Orders were given to back fore and main yards. The ship came up to N. about 9 minutes after, and then struck. An anchor was let go, and the topsails clewed up.

Mr. Carter, in answer to the Court, said he did not hold a Pilot's licence.

Captain Jenkins said that in his estimation the vessel was perfectly seaworthy in every respect. He held a letter from his agents saying that she had been accepted by the home offices as a good risk. He had been in her before on much longer voyages. He attributed the loss to his being misled by the chart and believed there was a current near the shore. He referred the Court to the sailing directions and the chart, which showed at the point where the vessel struck, 3½ fathoms of water and his ship only drew 12 ft. 6 in. The captain then expressed the thanks of himself and his officers to the Japanese for the great kindness that had been shown them.

## FINDING.

The Court finds that the British barque *Sattara* of Liverpool, official No. 47,591, Thomas Jenkins master, was stranded at Shirowa-mura, near Omai-saki, on the south-east coast of Japan on the 13th January last between eleven and twelve in the forenoon, where she has since been abandoned as a total wreck.

It is contended by the master, Thomas Jenkins, that the stranding is attributable to an error in the chart which shows a depth of 3½ fathoms at the spot where the vessel struck, also to an adverse current; he relies, too, on the "Sailing Directions," which describe the coast as being "steep to, with no known off-lying dangers."

The Court, while giving due consideration to what has been put forward by the master, is of opinion that he erred in two particulars, namely, in not using the lead which would have indicated his near approach to shoaling water, and in not wearing ship earlier having regard to the canvas the vessel was carrying at the time.

The Court orders that the certificate of Thomas Jenkins, master, certificate No. 92,216, be suspended for a period of three months from the date of this order. The certificates of Thomas Humphreys, mate, and George Percy Edward Hunt, second mate, are herewith returned to them.

(Signed) RUSSELL ROBERTSON,  
H.B.M. Consul, President.  
FRANCIS GRANDIN,  
Master steamship *Harter*.  
ROGER MARTIN,  
Master Barkentine *Velocity*.  
B. GILLET, Merchant.

British Consulate, Kanagawa, Yokohama, Japan.  
February 13th, 1884.

## CHINESE DOMESTIC LIFE.

The following interesting lecture on the above subject, by Mr. Hong Beng Kaw, M.A., appears in recent issues of the *N. C. Daily News*:-

Science, it has been said, has now made visible to everybody the great and pregnant elements of difference which lie in *race*, and in nothing is this marked difference more evident than in the social institutions and domestic life of the different races of the world. "Who will believe," says an English writer, "who will believe, when he really considers the matter, that where the feminine nature, the feminine ideal and our relations to them, are brought into question, the delicate and apprehensive genius of the Indo-European race, which invented the Muses and Chivalry and the Madonna, is to find its last word on this question in the institutions of a people whose wisest king had seven hundred wives and three hundred concubines?" Nevertheless there is nothing which more strongly marks the essential unity of man than the points of similarity and elements of likeness, which we can trace in their early institutions, between the members of one family of people and the members of another.

Now much as the modern yellow-visaged, long-gowned Chinaman differs from the modern blue-eyed red-haired European, yet nothing is more certain than that there was a period in the early history of each of these peoples when they were naked savages, running wild upon the face of the earth without any social or moral restraint whatsoever. The Chinese writers themselves speak of a period in their early history when the people painted their skins, dwelt in caverns, and ate the flesh and drank the blood of animals raw. In an essay upon the origin of the feudal system, the writer Liu Tsung-yüan, of the T'ang dynasty, says:—"The human race, no doubt, came into existence at the same time as all the created things of the earth. Amidst the wild gloom of the virgin forests, where wild beasts of all descriptions abounded, the early man walked about, having nothing wherewith to seize upon his prey to satisfy himself.

Neither could he, having no weapons, defend himself. He was therefore obliged, as the philosopher Jün-ching says, to invent instruments. Now the invention of instruments gave rise to the possession of property, and the possession of property necessarily to disputes. The disputes were, of course, referred to him who was able to decide between the right and the wrong of the matter in question. Those, therefore, who distinguished themselves by their intelligence and prowess would have many who came to them for decisions. Finally, in order to enforce these decisions, punishment had occasionally to be inflicted. In this manner kings and rulers and a system of government came into existence."

The earliest ancestors of the Chinese people—it is now impossible to know whether they were originally immigrants or indigenes of the soil—seem to have first appeared in the modern province of Shensi. Among these people there were already leaders, who led them wandering about, living the unsettled life of a nomad people. At last there arose a great ruler, the Emperor whom the Chinese call Fu-hsi, who finally settled with his people in the western regions of China, selecting for his capital, it is said, a place which is now identified with a town in modern Honan. To this Emperor Fu-hsi, then, is ascribed the honour of having founded the social and political institutions of the Chinese people. To him succeeded Shen-nung and Huang-ti, or the Yellow Emperor, both of whom were said to have carried on the great work of civilising the people, commenced by Fu-hsi. By them the sacred rite of marriage was instituted, and with the rite of marriage we may begin our essay upon the domestic life of the Chinese.

Now, before I enter into the details of the married life of the Chinese, allow me to remark that it is one of the greatest unexplored errors among European writers, like the one I have quoted above, to suppose that the low, degraded position in which women are held, is peculiar to races other than the Aryan or Indo-European, and that the system of polygamy or concubinage is exclusively confined to the people denominated as Asiatic, among whom the Chinese are of course included. In the early history of every people there was a period when man ruled over his brother man by the mere force of his arms and the right of might. In such times, slavery, and the concomitant of slavery, polygamy or concubinage, necessarily existed. Of captives taken in warfare, the males were made slaves, and employed in menial drudgeries, while the females, unless they were old and ugly,—it is, I think, one of the great social problems of the present day in Europe as to what really is to be done with women who are old and ugly,—were made hand-maids or concubines to amuse and delight the leisure hours of powerful captors. This, I take it, is the origin of polygamy or concubinage, as it is of slavery. It was, in fact, a birth of the cruel iron law of Necessity; but gradually, as among us Asiatic people, it became an established institution sanctioned by the people from long usage. In early Greek and Roman times in Europe, the position of women was certainly not much better than it is among us Eastern people at the present age. And in the feudal times of the Middle Ages it was perhaps even worse, as may be judged from that horrible law of the *jus primae noctae* of the barons. But, with the introduction of Christianity, a great spiritual influence had begun to work, an influence which idealised womanhood, invented chivalry, and finally ended by abolishing polygamy and concubinage from all European countries. Now what was this influence?

In order to explain, I must be allowed to quote the great German poet Goëthe, who, in his philosophical novel, *Wilhelm Meister*, has given a most just theory of the development of human religions, which is applicable not only to Europe, but, I find, even to the religions which we Chinese have had. In early times, he says, men worshipped only those

powers that were above them. In their human relations therefore they submitted only to those who were powerful enough to coerce them by mere prowess and physical force. This was the state of all early savage peoples. The second stage of their development arrived when men recognised the rights of their equals. Hence arose civil and social institutions which were only possible when mere physical force ceased to be held supreme. In the last stage of their development came that influence which made men recognise the rights of not only their superiors and equals, but also of those who were weak and miserable. Christianity, the Creed of Love, brought this last influence into Europe, and Buddhism, the Religion of Mercy, brought it into China. But Buddhism in China was never the central current of spiritual influence as Christianity certainly was at one time in Europe. The influence of Buddhistic teaching in China was, so to speak, always only a side stream crossing the vast flowing river of Confucianism. Nevertheless we shall find that, in the later Chinese literature and in the social and domestic life of the people, the influence of this Religion of Mercy has done not a little in creating the ideal of womanhood in the Chinese mind. As the Christians in Europe have their Virgin Mary or Madonna, the highest and purest conception of womanhood, so almost every boy and girl in a Chinese household is from his or her earliest years made to worship Kuan-yin, the Pure and Merciful One, who listens to the prayers of the wretched. A picture of this goddess—I am quite vexed to have no other word to use—will be found hanging in the private apartments of almost every maiden in China, in order that she may always have before her the ideal of a pure and perfect woman. The maiden is further taught in many households to repeat the ordinary Buddhistic *sutras* for the purification of the heart before this picture, every morning and evening. The good European missionaries call this an idolatry, but it is surely a beautiful kind of idolatry.

But to return to our subject. The system of polygamy\* or concubinage, born, as I have said, out of the cruel law of brute physical force, became gradually, among the Chinese people, an established institution sanctioned by the people from long usage. Now in order to pronounce judgment on the characteristics of national manners and morality, it is not sufficient to say that, because they happened to be different from what we have been brought up to conceive, they are therefore to be condemned. "La morale," says Georges Sand, "c'est une affaire toute à fait géographique." It is certainly always a dangerous thing to throw stones at a nation's notions and practice of what is called morality. The pure and moral people of England, for instance, at one time certainly considered it a grave and heinous sin for a man to marry his deceased wife's sister. But within the last few years a great portion of the public opinion in England has suddenly changed, and now many good respectable English people consider it quite proper that an unmarried woman, when her sister dies, should, if it please her brother-in-law and herself, have the legal right to take care of her dead sister's children. So much for public opinion of what is called morality. I have often shocked people by expressing the opinion that public opinion in England may one day again change—having changed in one direction, why should it not change in another?—so that it may be considered quite lawful for a man to marry his wife's sister even before his wife is dead.

But the reason why some people are hasty in their judgment of the moralities of individuals as well as of nations is because they never consider that there are always two elements of the human mind which must necessarily enter into such judg-

\* NOTE—I have here used "polygamy" and "concubinage" as synonymous terms. It is, however, perhaps not so well-known to the European reader that every Chinaman, from the Emperor downwards, can have but one *legal wife*, although he may have as many concubines or handmaidens as he pleases. But I shall have more to say on this point later on.

ment. The Chinese call these two elements *li* and *ching*, which might fairly be translated as *reason* and *sentiment*. Indeed, in European books of moral philosophy it is always a point of dispute as to whether it is our reason or our judgment, or whether it is our feeling or our sentiment, which leads us to consider this action to be right and that action to be wrong, this to be noble and that to be ignoble and base. Now without pedantically entering into abstruse questions of philosophy, it may be said in general terms that, where the relations of the sexes are brought into question, it is always our feeling or sentiment which enters for the most part into the formation of our judgment. But this feeling or sentiment always changes—is subject, as the French writer I have quoted above, says, to the different positions of geography, to the changes and necessities of the times, and perhaps even to the variations of the temperature. For it is certainly true that people of cold northern latitudes are as a rule monogamic and constant in their marriage ties, whereas people of hot southern latitudes are generally polygamic and loose in their relations of the sexes. It is true, as the poet says:

That bright and fierce and fickle is the South,  
And dark and true and tender is the North.

Now, from the few glimpses we now have of Chinese married life in early times, the system of concubinage was certainly tolerated. The great wise Emperor Yao, we are told, gave his two daughters in marriage to the good ploughboy Shün. It is equally certain that the emperors and nobles of the period of the three great dynasties had, besides the one true legitimate consort, many other handmaids or concubines. But, judging from passages in the *Shi-king*, or the Ballads of those early times, the position of women was in no wise a low and degrading one, as might be easily supposed from the existence of concubinage. In a passage quoted by Mencius, the ancestor of the Chows is described as flying along with his consort and coming to choose a dwelling below the Ch'i mountains. "In those days," says Mencius, "in the house the women were contented, and abroad every man had his wife and helpmeet." Many other passages might be quoted from these ballads showing the happiness and conjugal felicity of those early times. It is true that a woman was then considered good and virtuous because she was able to suffer her lord to have many handmaids or concubines. But then the moral tone of the public mind—to speak in the phraseology of the modern newspapers—was pure and healthy. There was still a certain ennobling principle or sentiment alive in the public mind, under which concubinage itself "lost half its evil, by losing all its grossness." For vice only begins when it becomes conscious of itself, becomes conscious of its own grossness. This is what an English writer meant when, comparing Charles II. and Henry VIII. of England, he said: "The Stuart had mistresses: the Tudor *kept* wives."

In the beginning of the great Chow dynasty, twelve centuries before the Christian era, a great Chinese Lawgiver arose, who codified and gave permanence to laws relating to the social and domestic relations of the Chinese people. This was the Duke of Chow, the brother of the first emperor of the dynasty. To this day, we Chinese speak of the marriage laws instituted by Chow Kung. Whatever might have been the state of things during the periods preceding this, the ceremony of marriage henceforth became a solemn and religious rite. It was also further enacted that a man might not marry a woman of the same surname; and this law is still binding at the present day, after the lapse of more than two thousand years.

The decay of the great Chow dynasty dates from the time when the Emperor P'ing Wang, the Peaceful, removed the capital to the East. But even before this, moral disorganisation and social disintegration had already set in, beginning, as it always does, at first in the high places. The Emperor Yen Wang, of execrated memory, with his concubine, the celebrated Pao Ssu, had set an

example of moral looseness in their domestic relations that did not take long to spread to all grades of society. In the last year but one of the reign of the Emperor P'ing Wang, we enter the troublous times known in history as the period of Spring and Autumn. From this time forth the manners of the princes and the people drifted more and more every day towards every possible kind of license and extravagance. "Alas!" exclaimed Confucius at the time, "I have not seen one who loveth virtue as he loveth pleasure." The social relations, especially the domestic relations, were being entirely disregarded and set aside. In the courts of the princes as in the halls of the nobles, all manner of excesses were the order of the day. In fact the simple ways and purer manners of those early times were no longer remembered, or, if remembered, remembered only by those who could but sigh over the degeneracy of their own times. It was the sight of this state of things, which made Confucius and his followers lay stress upon the importance of the domestic relations. Good government, it is constantly laid down in the Confucian books, rests solely upon the proper regulation of the family. To illustrate this, a beautiful passage is quoted from the Book of ancient Ballads, in which it is said that "the family well ordered, happy union with wife and children, is like the music of lutes and harps. When brethren well agree, both joy and gladness there abide. By keeping your household in order and taking pleasure with your wives and servants you make your parents happy." This, by the way, is in fact the Chinese ideal of a perfectly well ordered household. Notwithstanding, however, the influence of the Great Master's teaching, the morals and manners of the age did not improve. The system of what Mr. Faber happily calls *Frauen-cultur*, the breeding and cultivation of women for the market, became a regular trade. A troop of eighty beautiful girls, with musical and other accomplishments, we are told, were sent by the Duke of Ch'i to Duke Ting of Lu to estrange him from the Master's teaching and to overturn the great reformations begun in that state. The women, accordingly, were received, and the Sage was neglected. "Alas," the Master could only exclaim with a sigh, "I have not seen one who loveth virtue as he loveth pleasure."

The Great Sage himself, however, did not seem to have been very happy in his domestic relations. In the simple ways and healthy customs of olden times, we are told in the *Li Chi*,—compendium, edited by one of Confucius' later followers, of the minor details of domestic "comme il faut" or etiquette,—in those early times the proper age for a man to marry was thirty and for a woman, above twenty. Confucius himself, however,—according to the traditions,—married at the early age of nineteen, and latterly, for some reason or another, he was obliged to put away or divorce his wife. Dr. Legge thinks, however, that the evidence inclines against the supposition that Confucius did put his wife away. The story therefore may be apocryphal. But we have a saying of the Sage himself recorded by his disciples, complaining of the difficulty of behaving properly to women and servants. "They are discontented," he says, "if we keep them at a distance, but if we allow them to be familiar, with us, they lose their respect for us." We have also one other single instance of the manner of the great Teacher's intercourse with his son. The disciple, who heard how the Master behaved towards his son, inferred from it that "the superior man maintains a distant reserve towards his own son." This, in fact, agrees with the words of Mencius, who says "In ancient times the father never acted as teacher to his own son." It is true to this day that the relations between a Chinese father and his son are always a little reserved. Nevertheless it must by no means be imagined that there is no room left at all in Chinese domestic relations for the play and development of natural affection. It is true that a Chinese son always speaks of his father as the "severe one"

of the family; but it would be a mistake to infer from this that the Chinese father is always an incarnation of severity, in the same manner as the French writer, Monsieur Taine, ridiculously generalises from the fact that an English boy sometimes speaks of his father as "my governor," that there is a fund of stiffness in the intercourse of relations in English households.

But one of the causes—or it may be the effects,—of the laxity of the moral relations of social and domestic life, was the literature of the time. In fact, during this period of transition, one of the great spiritual forces of humanity had set in, a force or influence, defined by an English writer as the spirit of Hellenism, which, by irresistibly forcing men to return to nature and to seeing things as they are, although it never failed to produce splendid results, had, nevertheless, always a side of moral weakness and relaxation. In an essay upon the Taoist philosopher and statesman Han Fei-tzu, the poet Su Tung-p'o of the Sung dynasty says:—"The reason why Holy men detest these strange doctrines, is not because these doctrines are capable of bringing the world into a state of anarchy, but because they are the results and products of anarchic times. Formerly during the decay of the Chou dynasty there arose the philosophers Lao-tzu, Chuang-tzu, Lieh-tzu and their followers \* \* \* A century and more after the death of Lao-tzu come Shang Yung and Han Fei-tzu. Scholars of after times attribute to these last two the evils which the people suffered under the Ch'in rulers; they do not know that the origin of the evil began with Lao-tzu and Chuang-tzu. Now the doctrine of humanity and righteousness arises originally from the love which husband and wife, father and son, and brothers and sisters bear in their hearts to each other. In other words, the foundations of moral and social obligations have their roots in the domestic relations, in *natural affection*. But Lao-tzu and Chuang-tzu deny this natural affection. They say that the relation between a father and his son is merely one of *accident* like the weeds on the river, which happen to get entangled with each other and thus become related." The philosopher Chuang-tzu himself, we know, took the death of his wife so lightly to heart that a friend who came to offer his condolences found him squatting on the ground, drumming upon a basin and singing. But the two great representatives of the new heresy at the time, who did most to make men do away with all social and domestic relations, were the philosophers Yang-tzu and Mê-tzu. Yang-tzu, according to Mencius, denies the moral obligations of the duties of social life, and Mê-tzu, the moral obligations of the duties of domestic life. "But," says Mencius in just indignation, "a man, who knows not the duties which he owes to his rulers and parents, is—a mere beast." Indeed we can well imagine that the great Confucian Apostle, who owed much of what he was afterwards able to do, to the early influence and teaching of his mother, the mother of Mencius,—who is become to us Chinese what the mother of the Gracchi was to the Romans,—we can well imagine, I say, that he was able rightly and fully to appreciate the importance of the domestic relations. I have already referred to his idea of the proper relation of the sexes, namely, "the women happy and contented at home, and the men, every man with his wife and helpmeet." Bachelorhood therefore found no favour in his eyes; in fact he, considered it a most heinous sin for a man not to marry. "There are three things," he says, "which I consider as sins that a man may commit against his parents: to live and die without issue is the greatest." Moreover, with his perfect knowledge of the human heart, he was not one of those strict inhuman moralists who preach down and would do away altogether with human passion, the passion of love. "In childhood," he says, "a man loves and yearns for his parents, but when he arrives at the age at which the passions are developed, he loves and his heart yearns towards

beautiful girls. Again, when he has a wife and family, his affections are set upon his wife and children." Now it has often been said that in Chinese Domestic Life there is a great deal insisted upon, of the children's duties to their parents, but nothing of the parents to their children. But Mencius lays it distinctly down that it is one of the sacred duties which the parents owe to their children to provide for them a husband for the girl and a wife for the son, as soon as they arrive at a marriageable age. In this manner one of the great social problems is solved in China even at the present day, whereas in Europe, where the mutual obligations and duties between parents and their children may be said to exist only by accident, the poet is obliged to make his hero curse the social institution of the day:—

Cursed be the social wants that sin against the strength of youth!  
Cursed be the social lies that warp us from the living truth.

Now in an essay upon the domestic life of the Chinese, I have perhaps expatiated longer than is proper upon points which might be thought impertinent to the subject. But the period of which I have been speaking is a very important one in Chinese history. It was then that the Chinese institutions were fully developed, and they then acquired a degree of permanence which, with very few modifications, still obtains and holds good even to this day. The teaching of Confucius and his followers—which is the standard of Chinese manners and morals in social as well as in domestic life—has often been criticised and censured for its defect with regard to the relation of the sexes; that it permitted and gave permanence to the system of polygamy and concubinage. Now instead of actually setting up a defence for polygamy or concubinage, it is perhaps better for me to state what is the actual relation of the Confucian teaching to this so-called immoral system. In a conversation between Mencius and one of the princes of the time, the prince frankly avowed that he was incapacitated from governing his people properly by his love of women. "What is there wrong?" answered Mencius, "in your Highness's love of women, if you could share them with your people?" Thus it is distinctly laid down that it is not the love of women which is immoral, but the loving of women *selfishly*, unnaturally, that is to be condemned. In the same way with polygamy and concubinage, it is not the having or keeping of many wives that makes the system degrading and vicious; the vice lies in the keeping of women selfishly, unnaturally, and immorally. Now in the actually domestic life of the Chinese of the present day, although concubinage is fully and freely permitted, yet, when cases occur,—such as an old man of sixty taking a concubine of fifteen or sixteen,—the circumstances of which are such as the feeling or sentiment in the human mind naturally revolts at, in such cases the public opinion in China never fails in unanimously condemning them. But there is another point in the Confucian teaching with regard to the relation of the sexes, upon which I wish to say a word. Somewhere in the Confucian books it is said that "the behaviour of husband and wife to each other should be like that of host and guest," i.e., that they should treat each other with reverence and respect. Now where there is reverence and respect, the position of women cannot be so low and degrading as it has been supposed to be in China. Moreover, it is said that in giving and taking, men and women may not touch each other's persons.

But to return to my historical sketch of the Chinese domestic life. During the time of the Ch'in dynasty the public and domestic morals and manners of the people were perhaps no better than they were during the last years of the decaying house of Chou. The infamous mother of the First Emperor, by her profligacy and intrigues within the Palace, certainly did not set an example to improve the manners of the people. The Emperor himself was at last obliged to put to death her many paramours—one of whom is alleged to have been his own father, the celebrated Lü Po-wei. But when the House of Han finally came to the throne of China, the many years of wars and constant fighting had produced a salutary change in the manners of the age. It is true, however,

that the wars had also brought in a certain brutality of conduct in the ways of the people. But constant fighting had made the people hardy, and less inclined them to the sensual and profligate pleasures of a luxurious age. In fact this period of Chinese history corresponds very much to the period in European history at the breaking up of the Roman Empire and civilization. It was the beginning of the age of chivalry in China. It has been said: "Out of the strong came forth sweetness." This, I think, is particularly true of the manners of a people. In an age where the men are warlike and brave, the public manners are invariably pure and healthy. We find therefore that during the reigns of the early Emperors of the Han dynasty there was a certain liberty of intercourse between men and women which we do not find in any other period of Chinese history, except in the early times of the three great dynasties. As an illustration of this, I might take the romantic story of Ssñ-ma Hsiang-ju, the poet who eloped with the beautiful young widow of a rich family; how the couple, when they were cast off by their family, opened a wine shop in a town in Szechuan, where the girl served out wine to the customers while her husband washed the dishes. In late years, when the poet had become a courtier in Ch'ang-an and wanted to take a concubine, his wife wrote the beautiful song which is famous to this day. The song concludes thus:—

Weep not, weep not, ye maidens, when you take the marriage vow.  
If you can find a true and faithful man, who will be true to you till your hairs are white as snow.

Another example might be taken from the literature of this period to illustrate the healthiness of the public morals as well as the brutality of the manners of the people. A memorial is still extant in which an old Minister reported to the Emperor that he had, in obedience to instructions, made a most careful and minute examination of the lady's person who was a candidate for the position of nothing less than the Empress of the Empire. The many personal and physical details which were given in the report would certainly not have been tolerated except in an age when the public manners were very healthy, free from every taint of prurience and false delicacy.

This healthy state of the public manners, however, lasted only for a time, and, like all human things, it finally came to an end. With Emperor Han Ch'eng Ti, nearly two hundred years after the beginning of the Han dynasty, the favourite Ch'ao Fei-yan (flying swallow) and her sisters brought vice and profligacy into the palace of the Emperor, which, it may be said, did not fail to produce its results outside the palace walls. At last came Wang Mang, the Usurper, whose character is described as that of a hypocrite and charlatan in Chinese history. Under his administration, therefore, there was introduced in addition to the other immorality and vices of the time, the great ugly vice of hypocrisy in the public manners of people. But with the restoration of the Hans under Kuang Wu Ti, there was again a change for the better. Nevertheless the free, pure and healthy manners of the early Hans were never again revived. The Eastern Han also lasted nearly two hundred years. During the last years of this House, and more so, when we enter into the period known in history as the period of the Three States, almost the same state of things existed as in the last days of the Chows. Licence, extravagance, and every possible kind of excesses were the order of the day. The same spirit of Hellenism, or it may be called, Naturalism, had again come into the mind of the people. Moral and social obligations of civil and domestic life were no more regarded. The members of the family of the Wei Emperors, were certainly not happy in their domestic relations. Ts'ao Tzu-chien, a poet prince of this house, was banished by his brother Wen Ti, the second emperor of this dynasty, for his attachment to a lady whom his brother had taken to wife. There was also a group of writers, known as the Seven Men of Genius of the Ch'ien An period, who made it their work to set at nought and pull down the social and political order then existing. This society was succeeded by another brotherhood of the Seven Worthies of the Bamboo Grove, who were still more extravagant and reckless both in their writings and conduct. Two of these worthies were uncle and nephew, and the case is often quoted by Chinese moralists as an instance of the shocking confounding of relations,—the case of the old uncle and the young nephew getting often drunk together in a bout of dissipation. Another of these worthies again appeared publicly in gay and fashionable clothing during the period of mourning for his parents, and at the same time joined in all the revelries and dissipations of his friends. These men were in fact what may be called the Free-thinkers of the time.

I must, however, hurry over the period of the Six Dynasties, which was a period of transition,

until we come to the establishment of the Great T'ang dynasty. But I am also obliged to confine my sketch of the public manners and domestic relations of the T'angs to one sentence: the Chinese have a proverb which speaks of the House of the T'angs in their domestic life as the "filthy T'angs," as they speak of the later Hans as the "unsavoury Hans."

Of the families that have sat upon the throne of China, that of the Sung is said to have been the most decorous and decent in their domestic relations. The same statement, however, cannot be applied to the Mongol dynasty, the Yuan, which succeeded the Sung. The Mings are also said to be very decent and proper in their domestic relations. We are now come to the present Ching dynasty. I shall, therefore, in the next and last portion of this paper, endeavour to give such details of the characteristics of the domestic life of the Chinese at the present day as my limited space will permit me.

I began this essay upon the domestic life of the Chinese with the sacred rite of marriage. Now marriage in China is not a matter of sentiment, of mutual love between the man and the woman. It is based solely on the idea of duty. There is therefore very little romance of the heart in Chinese marriages, at least before the wedding day. There are, of course, exceptions, but they are very rare. A Chinaman who marries generally considers that he is merely performing an act of duty towards his ancestors. A man, in China, wants a wife, and he or his family has the means. He simply gets hold of the matchmaker, or go-between, who will arrange all preliminaries for him, or, as they say, do all the courting for him. The lady intended will perhaps know nothing at all of the whole affair until within a few days of the wedding, when she is made to try on the wedding dress. Very often, however, even the bridegroom himself knows nothing. The whole affair is arranged by the heads of their respective families. It happens sometimes that a boy of fifteen years of age is made to marry before he knows what marriage really means. I know, for instance, of a case where the grandfather was very old, and, as the Chinese say, "drawing near the wood," and the grandson, a boy ten years old, was made to go through the usual marriage ceremony with little girl one year older than himself. Now this was done in order that the old grandpa might have a granddaughter-in-law appear at the celebration of his eightieth birthday, or, if he should die, at his funeral obsequies. Early marriages, however, are not so general in old literary families who possess family traditions. They are much more common among what may be called the middle class. In families where the son has to finish his education, to distinguish himself at the literary examinations, his marriage is deferred until he has obtained a degree. It is always an advantage for him, if he is not already engaged, to wait, for literary honours will often procure for him a rich and influential wife. Sometimes, however, the lady's family will make it a condition that he is successful at the examinations before they will give their daughter to him. Early marriages, therefore, as I have said, are not usual in the higher classes of Chinese society. The well known poet, Yuan Tzu-ts'ai, for instance, was married at the late age of twenty-six, after he had obtained the highest literary honours in Peking. In families who have the means, however, the marriage of a son is never deferred beyond the thirtieth year.

I have said that the parents in China regard it as their duty towards their children to provide for them, a wife for the son and a husband for the daughter, as soon as they arrive at a marriageable age. But this part of their onerous duty ceases not with the marriage. In case of the son they have besides to provide for the couple ever after the marriage. Now this has a very serious disadvantage: the sons never become independent. They are in a state of dependence, both morally and for the support of their family, throughout the whole lifetime of their parents. All the members of one family almost always live under the same roof; and even after the death of the parents, the brothers, unless they choose to keep separate establishments, continue to live in the same house. When the father dies, the eldest brother takes his place, and if the mother dies the eldest brother's wife takes her place, at the head of the establishment. We often see therefore a family of six or seven—or even ten—brothers and their wives living under one roof. The poor mother, the mater-familias, has accordingly all these ten daughters-in-law to keep in order. She has often enough to do to keep these young women from tearing each other's eyes out, with the jealousies, petty spites, and tricks that women living in the same house will be sure to have. Again the unmarried sisters often come in to further complicate the difficulty. The English proverb says, blood

is thicker than water; and in Chinese households the mother is always partial to her own daughters, in preference to the daughters-in-law. Hence arise constant and interminable disputes and bickerings. The daughter-in-law, for instance, will complain that the sister has a finer pair of shoes, or such and such a head-dress that she has not; or she will complain that she has had allotted to her more than her share of the household work. An appeal is then made to the son, who will, of course, always side with his better half. In fact, a book itself might be written on the political relations of brothers, sisters and daughters-in-law in a Chinese household. An instance of this may be read in Mr. Giles's admirable translation of the "Strange Stories from a Chinese Studio." Two daughters-in-law were doing their work in the kitchen. The announcement that the eldest son had been successful at the literary examination came in just then. Instantly the mother-in-law went into the kitchen and bade the eldest daughter-in-law cease her work and go and dress herself. The other girl, of course, had nothing to do but to cry to her heart's content. Soon after, however, the other son was also announced as having been successful. The girl who had just been weeping then also threw away her work, saying, "I, too, will go and dress myself."

But this system of keeping one large establishment for all the members of one family has also many advantages. One of these is this. A girl and girls in China, as I have said, are often very young at the time of their marriage—who marries has not to accept the serious and arduous responsibility of the proper management of a household. She is in most cases unprepared and unfit to take care of a house. But then she enters the roof of her husband's family only as an apprentice to the life of a matron. There she finds everything ordered, arranged, and prepared for her. Only one sleeping apartment and one seat more at the dinner table have to be provided for her. As yet she has all the duties of a good housewife to learn. In the mean time, all she has to do is to obey, with strict and implicit obedience; she is not yet called upon to order, to command. By and bye, however, a portion of the household duties is allotted to her. Then she can exercise a little authority, but still under the supervision and orders of the powers that be. In large and wealthy households, each of the daughters takes charge of one special department. One, for instance, will keep the accounts of the family expenses, this, by the bye, being the most eagerly contended-for position. If there is an unmarried sister in the house, the mother almost always gives it to her. But if there is no unmarried sister, each of the daughters-in-law in the house will try what she can do to get this enviable post of family bookkeeper. As a rule, the girl who finds most favour in the mother-in-law's eyes will get it. The others then will take charge, one, of the dress department, and another of the paint and powder, or cosmetic department. When the unmarried sisters are very young, the eldest of the daughters-in-law will be allotted the task of looking over them, superintending their studies, needlework, and their proper behaviour generally. It happens sometimes that one of these girls is selected to amuse the old mother-in-law—to read to her, if she can, out of some amusing book, to play chess, cards, or dominoes with her; in fact to keep her from wearying. Above all, in all well regulated families one daughter-in-law has nothing to do but to receive guests and to pay and return visits.

But we will follow these young women each into their allotted private apartments. There each is her own mistress. She is there subject only to her husband, and very often the husband himself is subject to her. She has generally a servant or slave-girl of her own, who came with her at the day of marriage from her own family. This girl she can order about just as she pleases, and if the girl displeases or provokes her, she can even chastise her, of course in her own private apartment. The girl, of course, cleans, sweeps and puts the room in order for her, wakes her up at the proper time, waits upon her with hot water, tea and all necessary things, or even assists her in her toilette. It is also through this girl that she sends her messages or buys her little things outside. The girl becomes, in fact, sometimes her confidante, or perhaps has been so even before her marriage, and therefore knows all her little secrets. I may mention, by the way, that she will sometimes persuade her husband to take the little hussy as his concubine. It sometimes happens, however, that the husband first takes liberties with the maid and then persuades the mistress to allow him to take the "good little girl" into the more intimate relationship. It is, moreover, considered that the wife is in the wrong who would not allow her husband to receive her own maid. Besides, it is perhaps better that the No. 2 should be one upon whom she has always been accustomed to exercise her petty authority,

than that it should be a strange woman from outside, who is not accustomed to her little tricks, and who perhaps does not recognise her authority. In case of her death, too, she knows that her own maid, who has been taking care of her own children, will have a love and kindness for them such as no other woman will. Cases, therefore, often occur in which the wife at her death-bed will leave word with her husband to make her maid the mother of her own children. The relation between the maid and mistress is very often a beautiful human one. Now I will only further add that this maid is merely a slave girl, bought of her poor parents in early childhood. This, then, is the form of domestic slavery against which such an outcry has been made in Hongkong and elsewhere. I do not, of course, deny that the poor slave girl is very often also badly and inhumanly treated. But even then the law in China provides that the master shall marry her at a certain age, not above thirty. Ill-treatment of slave girls, however, occurs in most cases in what are called in Europe, "shabby genteel" families; families who really cannot afford to keep a maid. The poor girls then become Cinderellas of the family; get very bad and insufficient food and clothing, and more than they are capable of doing in the way of the household drudgeries. But in rich and well-to-do families these girls are perhaps better treated than they deserve. They sometimes play tricks—convey messages, and become thereby the means of bringing ruin and dishonour upon the family who has treated them so well.

But to return to the daughter-in-law. She is supposed—according to immemorial tradition—to rise with the cock's crow, in order to commence her household duties. The first thing she has to do is to wait upon the parents of her husband as soon as they get out of bed. She is supposed to get ready their hot water for purposes of ablution, to prepare the breakfast for the old people, and then to receive their orders for the day. At the present day, however, in rich families, the actual performance of these onerous duties is generally dispensed with, except just the first few days after the marriage, when the bride has actually to make a pretence of performing these duties. As a matter of fact, it is true still in some mandarin families that the daughters-in-law have to appear before the old people every morning to pay their respects. Moreover, each of the girls takes it by turns to superintend the servants who wait upon the old folks when they get out of bed. The same rule applies to the evening. The girls are never allowed to retire to their private apartments and join their husbands before the heads of the family have retired to their rooms. I actually know of a family where a poor delicate little girl is said to have completely ruined her health by sitting late at nights waiting for the old father-in-law to retire to rest.

After the morning visit to the old people the duties of the day begin. These duties, however, in rich families, are not so very onerous. The young women as a rule wait in some one chamber, whether the female head of the family comes down to give her orders for the day. When the mother-in-law is still young and vigorous, she generally does the greater part of the management of the house herself. But if she is well on in years, or ill in health, one of the elder girls who has her confidence will do it for her. Still, in order to keep up the tradition of the family, and still more to keep these young women from fighting and brewing mischief, they have to be kept in some sort of employment, and they thus receive their orders accordingly. But as a matter of fact, they simply make a pretence of doing something. In most of the wealthy families that I know I am told that the daily occupations of the young mistresses in the house are dressing, sleeping, and card-playing. There is only one family of my acquaintance where the girls can read, and the reading too in this case I am informed is confined to the most vulgar trashy novels written in the colloquial. Other accomplishments, such as drawing and music, are still more rarely to be found.

As regards music, such as is played and heard in the streets and theatres, it is considered disreputable for a girl to know these musical instruments. There is only one instrument which is above suspicion; that is, the ancient seven-stringed dulcimer. I have a friend whose lady is said to be able to perform upon this instrument, but I have never been able to persuade him to allow me to be present at a recital. In fact, I think that one of the reasons why a Chinese woman never has the health and colour of English girls, is because she has really no sane and healthy ways of passing her time. Miss Harriet Martineau suggested that skipping-ropes might, with great advantage, be introduced among the idle Turkish ladies. But then in China we have the golden lilies, which, of course, will not admit of skipping-ropes. There is then but one other amusement that I can think of at this moment; that is the swing. I have indeed read a great deal, both in prose

and verse, of ladies taking exercise on the swing, but I do not know of one family where the girls take to this amusement.

But it will be said, Why do not the women work? They do, as I have said, make a pretence of working. But then there are so many servants in a rich household. Indeed, I think the reason why most of the Chinese houses are kept in such a state of filthiness and dirt is because they have too many servants. Two good housemaids in England will, I am of opinion, keep the house more tidy than ten servant girls in a Chinese household. By the way, I may mention another reason why I think the interior of a Chinese house is kept so unpresentable. Confucius says: "Thriftness leads to meanness." It certainly leads to uncleanliness. And thriftness is one of the vices of Chinese women. Every boy and girl—especially every girl—is taught from his or her earliest years, not to be virtuous and good, or always to speak the truth, but ever and always to be thrifthy. Although a Chinaman and to the manner born, yet I do not consider that I have the vice of thriftness to an immoderate degree. But if ever I have children, be they boys or girls, I shall certainly whip thriftness out of them. It is this thriftness, in fact, which leads to so much "untruthfulness," another of the mean vices of which Confucius speaks, for which the Chinese are so much cried down by foreigners.

Now, before I speak of the relations between the husband and wife in China, let me again sum up my conclusions on the system of keeping one large establishment for all the members of one family. It destroys independence in the men; but it is perhaps a great advantage for the women. It trains them gradually to be fit to take care of a household. In fact, to keep the peace in a house with eight or ten women is in itself discipline. Moreover, this living under the supervision, under the eye, we may say, of her mother-in-law—a woman who is always older than and more experienced than herself—is always an advantage for her both morally and, I will not say, intellectually, but certainly in a way to teach her many womanly duties, if she is only anxious to learn. She can, too, always go to someone for advice, in case of sickness, sorrow, or affliction. Again, the constant companionship with her sisters-in-law in the same house will certainly keep her away from many temptations that she would be exposed to—a raw, green, inexperienced girl as she is—if she lives alone with her husband. This part of the Chinese social institutions, therefore, cannot altogether be condemned.

Now we will bring the man and wife face to face in their private apartments. Imagine it to be the first night of their wedding. The unruly guests who came to tease the bride have all retired, and so have the servants. The red auspicious candles are still burning. The bride has doffed the most part of her unwieldy attire. There hang the many rich and gaudy scrolls inscribed with golden wishes for the happy pair. There is also the sword hanging in one part of the chamber, which in ancient times, was supposed to give the power of life and death to the husband. There the poor girl sits—the woman whom he has never seen, but who is now to be his partner for life through good and through evil report. She is perhaps frightened. He, too, is not at his ease; fidgets about, perhaps looks furtively askance at her. But night is wearing late. The watchman outside has beaten the fourth watch of the night; the candles burn low, and the room is filled with a perfume that makes faint the senses of a young man only once in a life time. The old woman who accompanies the bride will, perhaps, then come in to tell them that it is getting very late, and to bid them retire to rest at once, as they have to be up betimes to-morrow to perform the other part of the marriage ceremonies. The old woman will then finally retire. Now he must speak to her—to his bride. But what will he say?

Now that is one of the questions which you will never get a Chinaman or woman to answer you. I must therefore ask the reader to imagine it for himself. One thing, however, I wish here to emphasize is that is not so well known among Europeans, namely, that a Chinaman almost always respects the wife of his first marriage. Time may come when his love for her may change, but he never or seldom ceases to respect her. He may take in many concubines or run after strange women. But she is always his wife. It is generally her fault if he ceases to treat her as such. She may be stupid, she may be ugly, bad-tempered; she may storm and rage, she may even beat him, over his many irregularities. But as long she is true to him and to no other, and as long as she respects her parents, she is his wife, the mother of his children, the woman who will lie beside him when they are gathered to their fore-fathers. "By Allah!" as the Arabian prophet said, when his beautiful favourite concubine asked him whether he did not love her more than his first wife, "by Allah! no; I shall love no woman as I have loved her."

## LATEST TELEGRAMS.

[REUTER "SPECIAL" TO "JAPAN MAIL."]

London, February 10th.

## AFFAIRS IN EGYPT.

Sinkat and Tokar are said to be in the last extremity, relief being impossible.

Admiral Hewett, in compliance with the request of the British Government, has been appointed to the supreme civil and military command at Suakin.

London, February 12th.

## AFFAIRS IN EGYPT.

Sinkat has fallen, and the garrison has been entirely massacred. A portion of the British troops in Cairo will proceed to the relief of Tokar.

London, February 14th.

## AFFAIRS IN EGYPT.

The British garrison at Alexandria has been transferred to Cairo, sailors replacing the troops.

Major-General Gordon telegraphs that he has been very warmly welcomed.

London, February 15th, 6.15 p.m.

Cotton,  $\frac{1}{2}$  lower; Mid. Upland  $5\frac{3}{4}$ . Yarns nominally unchanged. Shirtings steady. Silk quiet.

[FROM THE "HONGKONG DAILY PRESS."]

London, January 30th.

Lord Wolseley, speaking at a banquet last night, said that during the past year thirty-three thousand recruits of good physique had enlisted.

February 1st.

Ordinary law and trial by jury have been suspended in Vienna and its suburbs, owing to the increasing number of murders and the spread of Socialism.

London, February 4th.

## AFFAIRS IN EGYPT.

Latest advices from the Soudan state that Baker Pacha continues his advance.

A foraging expedition sent out towards Sinkat has been cut to pieces.

Obituary.—M. Rouher. Wendell Phillips.

[M. Eugène Rouher was appointed Minister of Agriculture, Commerce, and Public Works in Feb., 1885, and he was one of the plenipotentiaries who negotiated with Mr. Cobden the Treaty of Commerce between England and France signed in 1860. He belonged to the Imperial party, and at the fall of the Empire followed Napoleon III. to England.]

[The following sketch of Mr. Phillips appears in "Men of the Time":—Phillips, Wendell, born at Boston, Nov. 29th, 1811. He graduated at Harvard College in 1831, at Cambridge Law School in 1833 and was admitted to the bar in the following year. In 1837 he joined the Abolitionists, and identified himself with the Anti-Slavery, Temperance, and Woman's Rights reforms, and has ever since been one of the most popular orators in America. During the civil war he advocated a vigorous policy, especially urging the emancipation of the slaves. After the close of the war he opposed the dissolution of the American Anti-Slavery Society, and, succeeding William Lloyd Garrison, was its President, until its final disbandment in 1870.]

## TIME TABLES.

## YOKOHAMA-TOKIO RAILWAY.

The Trains LEAVE YOKOHAMA Station at 7.30, 8.45, 9.30,\* 10.15, and 11.30 a.m., and 1.00, 2.30, 4.00,\* 5.00, 6.15, 8.00, 9.15, and 10.30† p.m.

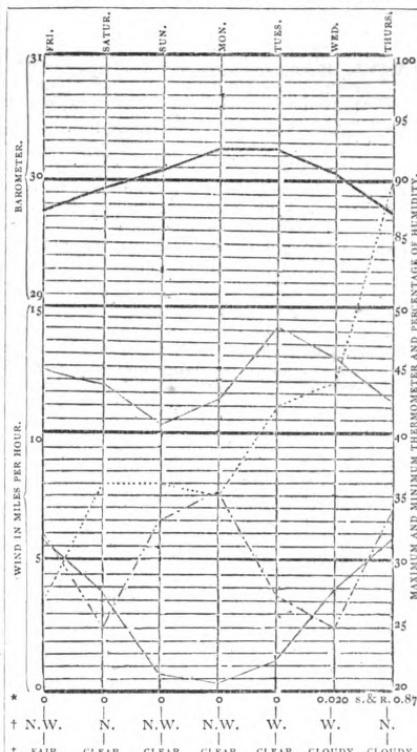
The Trains LEAVE TOKIO (Shinbashi) at 7.30, 8.45, 10.00,\* 10.45, and 11.30 a.m., and 1.00, 2.30, 4.00,\* 5.00, 6.15, 8.00, 9.15, and 10.30† p.m.

Those marked with (\*) run through without stopping at Tsurumi, Kawasaki, and Omori Stations. Those with (†) are the same as above with the exception of stopping at Kawasaki Station.

## METEOROLOGICAL REPORT.

FOR WEEK BEGINNING FRIDAY, FEBRUARY 8TH, 1884.

Observatory of Daigaku, Moto-Fujicho, Hongō, Tokio, Japan.



## REMARKS.

Heavy line represents barometer. Light continuous line—maximum and minimum thermometers. Dashed line—represents velocity of wind. The barometer is reduced to the freezing point and to the level of the sea.

\* Rain in Inches. + Direction of Wind. ‡ Weather. Maximum velocity of wind 26.1 miles per hour on Monday at 21 and 4.0 p.m.

The highest reading of the barometer for the week was 30.317 inches on Tuesday at 10 a.m., and the lowest was 29.677 inches on Friday at 3 p.m.

The highest temperature for the week was 48.3 on Tuesday, and the lowest was 20.9 on Monday. The maximum and the minimum for the corresponding week of last year were 42.6 and 17.2 respectively.

The total amount of rain and snow for the week was 0.892 inches, against 0.00 inches for the corresponding week of last year.

## MAIL STEAMERS.

## THE NEXT MAIL IS DUE

From America ... per P. M. Co. To-day.\*

From Europe, via Hongkong, per M. M. Co. Wednesday, Feb. 20th.

From Shanghai, Nagasaki, &amp; } per M. B. Co. Thursday, Feb. 21st.

Kobe ..... From America ... per O. &amp; O. Co. Saturday, March 1st.‡

\* City of Tokio left San Francisco on January 24th. + volta (with French mail) left Hongkong on February 13th. ‡ Arabic left San Francisco on February 10th.

## THE NEXT MAIL LEAVES

For Kobe ..... per K. U. Co. Monday, Feb. 18th.

For Shanghai, Kobe, and } per M. B. Co. Tuesday, Feb. 19th.

Nagasaki ...

For Hakodate ... per M. B. Co. Wednesday, Feb. 20th.

For Europe, via Hongkong ... per P. &amp; O. Co. Saturday, Feb. 23rd.

For America ..... per P. M. Co. Saturday, March 1st.

For Europe, via Hongkong ... per M. M. Co. Saturday, March 1st.

The arrival and departure of mails by the Occidental and Oriental, the Pacific Mail, and the Peninsular and Oriental Companies, are approximate only.

## SUNDAY CHURCH SERVICES.

Christ Church : 11 a.m. and 5.30 p.m.

Union Church : 11 a.m. and 8 p.m.

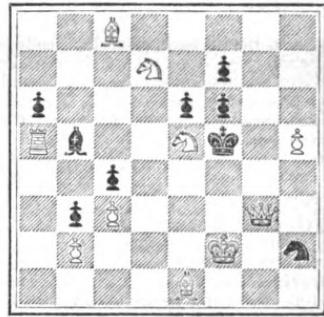
Roman Catholic Church : 8 and 9.30 a.m.

English Church, No. 12, Sakaicho, Shiba, Tokio : 11 a.m.

## CHESS.

By E. H. COURTEENAY.  
From American Chess Nuts.

BLACK.



WHITE.

White to play and mate in 3 moves.

Solution to Chess Problem of 2nd February, 1884, from the *Chess Player's Chronicle*.

White.	Black.
1.—B. to Kt. 7.	1.—B. to K. B. 7.
2.—Q. to Q. 6 ch.	2.—Anything.
3.—Mate.	if 1.—B. to K. 2.
2.—Kt. takes P. ch.	2.—Anything.
3.—Mate.	if 1.—B. to K. B. 3.
2.—Q. takes B.	2.—Anything.
3.—Mate.	

On the 12th instant, the Princes of the Blood and the high military officers belonging to the mission under General Oyama were entertained in the Palace at tiffin.

The Government officials propose giving a farewell banquet to General Oyama.

An instalment of \$900 on the Korean indemnity was recently paid into the Japanese Consulate in Sōl, but the quality of the silver was so poor that the Consul requested the Korean authorities to change it. This they refused to do, on the grounds that the money was packed when handed and that it was the fault of the Japanese Consul that he had not properly examined it. The matter was finally referred to the Government.

On the 4th inst., while fishing off Ooshima, a native fisherman noticed a box floating out at sea, and heard the cries of a child. On rowing up to the box, he found a little girl, about five years old, in it, with plenty of food about her. A note was found in the box stating that she had bitten the nipple off her mother's breast, and that she had been put in the box and consigned to the waves in consequence. The fisherman concluded that the girl, if let live, would grow up to be unprincipled and unruly, and so pushed the box with its contents out to sea again. Upon returning to land, he reported the matter to the authorities.—*Tiyu Shimbun*.

\* \* \*  
The European dietary system will be introduced in the Naval Hospital.

The Spring Meeting of the Mita Race Club will take place on the 8th and 9th of next month.

Diphtheria is raging in the gaol at Ishikawa. All necessary preventive measures have been taken.—*Tiyu Shimbun*.

\* \* \*  
Mr. Tak Chang-sik, a Korean gentleman noted for his knowledge of the Japanese language, and distinguished as a promoter of his country's interests, died in the Kobe Hospital on the 11th inst. He was a man of great ability and genial disposition. Although his father was a privy councillor he refrained from entering upon an official career. All his energies were devoted to the promotion of the civilization in his own country, and his untimely decease is regretted by a large circle of friends.—*Tiyu Shimbun*.

## LATEST SHIPPING.

## ARRIVALS.

*Alpheus Marshall*, British bark, 1,096, E. W. MacFaden, 9th February,—New York 9th September, 40,000 cases Kerosene.—I. Isaacs & Bros.

*Annapolis*, British bark, 915, J. Woodworth, 9th February,—New York via Kobe 4th February, Kerosene and General.—J. D. Carroll & Co.

*Seisho Maru*, Japanese steamer, 210, Isoda, 9th February,—Kobe 6th February, General.—Seiriusha.

*Ise Maru*, Japanese steamer, 748, J. J. Efford, 10th February,—Kobe 9th February, General.—Kiyodo Unyu Kwaisha.

*Kowyeki Maru*, Japanese steamer, 63, Omura, 10th February,—Yokkaichi 8th February, General.—Kowyekisha.

*Shidzuoka Maru*, Japanese steamer, 334, Narita, 10th February,—Shimidzu 8th February, General.—Seiriusha.

*Kairio Maru*, Japanese steamer, 370, Amano, 11th February,—Yokkaichi 9th February, General.—Handasha.

*Takasago Maru*, Japanese steamer, 1,230, C. Young, 11th February,—Hakodate 8th and Oginohama 10th February, General.—Mitsu Bishi M. S. S. Co.

*Gembu Maru*, Japanese steamer, 670, Lambert, 12th February,—Yokkaichi 10th February, General.—Kiyodo Unyu Kwaisha.

*Harter*, British steamer, 1,196, Grandin, 12th February,—London 23rd November and Hongkong 3rd February, Mails and General.—Smith, Baker & Co.

*Glenury*, British barkentine, 283, Thomson, 13th February,—Takao 22nd January, 7,500 piculs Sugar.—J. E. Collyer & Co.

*Ingeborg*, British steamer, 436, O. M. Meldrum, 13th February,—Hongkong via Shanghai and Kobe 11th February, Ballast.—Bernard & Wood.

*Niigata Maru*, Japanese steamer, 1,096, Hubbard, 13th February,—Kobe 10th February, General.—Mitsu Bishi M. S. S. Co.

*Saikai Maru*, Japanese steamer, 102, Nonaka, 13th February,—Toba 11th February, General.—Yamamoto Yamanotosha.

*Hiroshima Maru*, Japanese steamer, 1,862, J. Wynn, 14th February,—Shanghai and ports, Mails and General.—Mitsu Bishi M. S. S. Co.

*Kengi Maru*, Japanese steamer, 236, Masuda, 15th February,—Yokkaichi 13th February, General.—Kowyekisha.

*Owari Maru*, Japanese steamer, 684, Adair, 15th February,—Hakodate 13th February, General.—Kiyodo Unyu Kwaisha.

*Shima Maru*, Japanese steamer, 230, Okuma, 15th February,—Yokkaichi 13th February, General.—Kiyodo Unyu Kwaisha.

*Taganoura Maru*, Japanese steamer, 428, Matsu-moto, 15th February,—Yokkaichi 13th February, General.—Mitsu Bishi M. S. S. Co.

*Kashgar*, British steamer, 1,515, W. J. Webber, 16th February,—Hongkong 7th February, via Nagasaki and Kobe, General.—P. & O. S. N. Co.

*Yechigo Maru*, Japanese steamer, 750, MacFarlane, 16th February,—Fushiki 10th and Kobe 14th February, General.—Kiyodo Unyu Kwaisha.

**DEPARTURES.**

*Benalder*, British steamer, 1,330, James Ross, 9th February,—Kobe, General.—Mourilyan, Heimann & Co.

*Totomi Maru*, Japanese steamer, 1,254, James, 9th February,—Hakodate, Mails and General.—Kiyodo Unyu Kwaisha.

*City of Rio de Janeiro*, American steamer, 3,548, Robert R. Searle, 10th February,—Hongkong, Mails and General.—P. M. S. S. Co.

*Okame Maru*, Japanese steamer, 148, Ichishima, 11th January,—Handa, General.—Handasha.

*Onoura Maru*, Japanese steamer, 104, Sugimoto, 11th February,—Fukuda, General.—Kowyekisha.

*Seisho Maru*, Japanese steamer, 210, Isoda, 11th February,—Kobe, General.—Seiriusha.

*Shima Maru*, Japanese steamer, 230, Okuma, 11th February,—Yokkaichi, General.—Kiyodo Unyu Kwaisha.

*Toyoshima Maru*, Japanese steamer, 598, Thomas, 11th February,—Kobe, General.—Mitsu Bishi M. S. S. Co.

*Ise Maru*, Japanese steamer, J. J. Efford, 748, 12th February,—Hakodate, via Awomori and Otaru, General.—Kiyodo Unyu Kwaisha.

*Shidzuoka Maru*, Japanese steamer, 334, Narita, 12th February,—Shimidzu, General.—Seiriusha.

*Kiyokawa Maru*, Japanese steamer, 62, Emada, 13th February,—Shimidzu, General.—Seiriusha.

*Nagoya Maru*, Japanese steamer, 1,900, Wilson Walker, 13th February,—Shanghai and ports, Mails and General.—Mitsu Bishi M. S. S. Co.

*Seirio Maru*, Japanese steamer, 459, Tamura, 13th February,—Yokkaichi, General.—Mitsu Bishi M. S. S. Co.

*Takasago Maru*, Japanese steamer, 1,229, C. Young, 13th February,—Kobe, Mails and General.—Mitsu Bishi M. S. S. Co.

*Dzukai Maru*, Japanese steamer, 97, Shimizu, 14th February,—Atami, General.—Todasha.

*Gembu Maru*, Japanese steamer, 670, Lambert, 14th February,—Yokkaichi, General.—Kiyodo Unyu Kwaisha.

*Tamaura Maru*, Japanese steamer, 684, Dithlefsen, 14th February,—Oginohama, via Miako, General.—Mitsu Bishi M. S. S. Co.

*Tsukai Maru*, Japanese steamer, 42, Hirao, 14th February,—Shimidzu, General.—Todasha.

*Abreck* (8), Russian gunboat, Commander Enghelm, 15th February,—Kobe.

*Niigata Maru*, Japanese steamer, 1,097, Hubbard, 15th February,—Hakodate via Oginohama, General.—Mitsu Bishi M. S. S. Co.

*Menzaleh*, French steamer, 1,384, B. Blanc, 16th February,—Hongkong, Mails and General.—Messageries Maritimes Co.

*Saikai Maru*, Japanese steamer, 102, Nonaka, 16th February,—Toba, General.—Yamamoto Kwaisha.

*Taganoura Maru*, Japanese steamer, 428, Matsu-moto, 16th February,—Yokkaichi, General.—Mitsu Bishi M. S. S. Co.

**PASSENGERS.**

**ARRIVED.**

Per Japanese steamer *Seisho Maru*, from Kobe:—27 Japanese.

Per Japanese steamer *Ise Maru*, from Kobe:—Admiral Akamatsu in cabin; and 80 Japanese in steerage.

Per Japanese steamer *Kowyeki Maru*, from Yokkaichi:—40 Japanese.

Per Japanese steamer *Shidzuoka Maru*, from Shimizu:—24 Japanese.

Per Japanese steamer *Kairio Maru*, from Yokkaichi:—30 Japanese.

Per Japanese steamer *Takasago Maru*, from Hakodate via Oginohama:—Sister MacAlwane, Messrs. M. Nomura, O. Fujinuma, and J. Watanabe in cabin; and 105 Japanese in steerage.

Per Japanese steamer *Gembu Maru*, from Yokkaichi:—80 Japanese.

Per Japanese steamer *Niigata Maru*, from Kobe:—Messrs. John de Ryke, Nishigawa, Hikida, Atago, and Takaishi in cabin; and 58 Japanese in steerage.

Per Japanese steamer *Saikai Maru*, from Toba:—34 Japanese.

Per Japanese steamer *Hiroshima Maru*, from Shanghai and ports:—H.I.H. Prince Yamashina-no-Miya, Mr. and Mrs. Ottoson, Messrs. R. S. Schwabe, W. S. Anderson, J. D. Macintosh, W. S. Robertson, Jas. Scott, J. Bousse, Max Norwald, Yokoyama, Kawano, Fujishima, Azegami, Shaku, Iba, and Ito in cabin; 2 Europeans and 130 Japanese in steerage.

Per Japanese steamer *Kengi Maru*, from Yokkaichi:—25 Japanese.

Per Japanese steamer *Owari Maru*, from Hakodate:—34 Japanese.

Per Japanese steamer *Shima Maru*, from Yokkaichi:—22 Japanese.

Per Japanese steamer *Taganoura Maru*, from Yokkaichi:—48 Japanese.

The British steamer *Kashgar*, from Hongkong via Nagasaki and Kobe:—Cattle, 20 head; Twist, 190 bales; Sugar, 4,154 bags; Sundries, 1,270 packages; Total, 5,640.

**DEPARTED.**

Per American steamer *City of Rio de Janeiro*, for Hongkong:—Mr. and Mrs. E. H. R. Manley and family, Mrs. H. A. Hopper, Mrs. Hunker and son, Miss Bingham, Miss M. A. Baird, Messrs. Jas. R. Anglin, and Mr. A. Hinz in cabin; and 298 Chinese in steerage.

Per Japanese steamer *Toyoshima Maru* for Kobe:—Mr. Wm. Stoffregen in cabin; and 25 Japanese in steerage.

Per Japanese steamer *Nagoya Maru*, for Shanghai and ports:—Captain and Mrs. W. Walker, family, and servant, Mr. Lye, Chinese Consul, Mrs. Hannum, Mrs. Graham and child, Madame Fujioka (3), Mrs. Yoshimura, Rev. A. R. Morris, Messrs. M. Ginsberg, V. Faga, M. M. Rewakoff, Pevier, C. Lyons, G. T. Lyons, Miltis, Yasuda, Yeuru, Betsuyaku, and Ikeda in cabin.

Per Japanese steamer *Seirio Maru*, for Yokkaichi:—50 Japanese in steerage.

Per Japanese steamer *Takasago Maru*, for Kobe:—Mr. Geo. Sale in cabin; and 35 Japanese in steerage.

Per Japanese steamer *Niigata Maru*, for Hakodate via Oginohama:—Messrs. J. A. Wilson, G. Mori, and Inada in cabin; and 66 Japanese in steerage.

Per French steamer *Menzaleh*, for Hongkong:—H.E. General Oyama, Minister of War, General Miura, General Nodzu, Colonel Kawakami, Colonel Katsura, Lieutenant Nojima, Lieutenant Ijichi, Lieutenant Mataza, Lieutenant Harada, Commander Shimizu, Commander Ozaki, Commander Murai, Commander Yabuki, Intendant Koike, Dr. Hashimoto, Mr. and Mrs. Bennett, Mrs. Anais, Mrs. Macarie, Mr. Hikigai Otokichi and son, Messrs. J. M. James, F. Dubois, Jenkins, W. S. Robertson, J. Bousse, Zelesny, Inouye, S. Go, Matsudaira, Hashimoto, Iwase, Amagata, Hikikata, Harada, Wada Tsunashiro, Mamba Shitoshi, S. Hikida, J. Shiba, Matsunami, N. Izawa, J. Hada, and Natsuoka in cabin.

**CARGOES.**

Per Japanese steamer *Nagoya Maru*, for Shanghai and ports:—Treasure, \$57,000.00.

Per French steamer *Menzaleh*, for Hongkong:—Silk, for France, 269 bales; for England, 18 bales; Total, 287 bales.

Per British steamer *Kashgar*, from Hongkong via Nagasaki and Kobe:—Cattle, 20 head; Twist, 190 bales; Sugar, 4,154 bags; Sundries, 1,270 packages; Total, 5,640.

**REPORTS.**

The British steamer *Harter*, Captain Grandin, from Hongkong, reports having experienced strong N. to N.E. winds with high sea and unsettled weather throughout the whole passage.

The Japanese steamer *Niigata Maru*, Captain J. C. Hubbard, reports leaving Kobe on the 10th February, at 10:50 p.m. with light N.W. winds and fine weather throughout the entire passage. Arrived at Yokohama on the 13th February, at 7 a.m.

The British steamer *Kashgar*, Captain W. J. Webster, reports leaving Hongkong on the 7th February, at 1 p.m. with fresh head winds and fine weather to Nagasaki, where arrived on the 12th, at 2:20 a.m.; left Nagasaki on the same day, at 3 p.m. with light adverse winds and thick rainy weather to Kobe, where arrived on the 14th, at 11:20 a.m.; left Kobe on the same day, at 8:20 p.m. with fresh N.W. winds and fine weather. Arrived at Yokohama on the 16th February, at 7 a.m.

**SHIPPING IN YOKOHAMA.**

**STEAMERS.**

*Godavery*, French steamer, 1,049, Du Temple, 14th October,—Hongkong 7th October, Mails and General.—Messageries Maritimes Co.

*Harter*, British steamer, 1,196, Grandin, 12th February,—London 23rd November and Hongkong 3rd February, Mails and General.—Smith, Baker & Co.

*Hiroshima Maru*, Japanese steamer, 1,862, J. Wynn, 14th February,—Shanghai and ports, Mails and General.—Mitsu Bishi M. S. S. Co.

*Ingeborg*, British steamer, 436, O. M. Meldrum, 13th February,—Hongkong via Shanghai and Kobe 11th February, Ballast.—Bernard & Wood.

*Kashgar*, British steamer, 1,515, W. J. Webber, 16th February,—Hongkong 7th February, via Nagasaki and Kobe, General.—P. & O. S. N. Co.

*Meiji Maru*, Japanese steamer, 1,010, Captain Allen, 14th December,—Lighthouse Inspection, Stores.—Lighthouse Department.

**MEN-OF-WAR.**

*Fuso Kan* (12), Captain Inouye, 21st December,—Nagasaki 15th December.

## LATEST COMMERCIAL.

## IMPORTS.

The tone of the Market generally remains satisfactory, and though the volume of business, apart from Cotton Yarns, has not been large, prices have been well maintained and in some cases rather higher.

**COTTON YARN.**—Buyers have been very eager for business, and large sales have again been reported in nearly all descriptions at a further slight advance, but at the close there are symptoms of a quieter feeling.

**GREY GOODS.**—Shirtings have been in very limited demand, but prices are said to be very firm, for best makes of 9 lbs. and for common 8½ lbs. Fair sales of T.-Cloths 7 lbs. are reported both of English and Bombay goods.

**FANCIES.**—Turkey Reds have been again sold largely; Velvets still are scarce, and command full prices, and a moderate business is reported in Victoria Lawns. Mouselines de Laine, Italians, and other Woollens are rather quieter, but can scarcely be quoted lower.

## COTTON YARNS.

	PER PICUL.
Nos. 16 to 24, Common to Medium	\$26.00 to 28.50
Nos. 16 to 24, Good to Best	29.00 to 30.50
Bombay, No. 20, Good to Best	26.00 to 27.75
Nos. 28 to 32, Common to Medium	30.00 to 31.75
Nos. 28 to 32, Good to Best	31.50 to 33.50
Nos. 38 to 42	34.00 to 36.50

## COTTON PIECE GOODS.

	PER PIECE.
Grey Shirtings—8½ lb., 38½ to 39 inches	\$1.70 to 2.15
Grey Shirtings—olb., 3½ to 45 inches	1.85 to 2.30
T. Cloth—7½ lb., 24 yards, 32 inches	1.35 to 1.45
Indigo Shirting—12 yards, 44 inches	1.50 to 1.75
Prints—Assorted, 24 yards, 30 inches	1.10 to 2.40
Cotton—Italiants and Satteens Black, 32 inches	1.20 to 1.45
Turkey Reds—2 to 2½ lb., 24 yards, 30 inches	1.50 to 2.00
Turkey Reds—2½ to 3 lb., 24 yards, 30 inches	1.70 to 1.82½
Turkey Reds—3 lb., 24 yards, 30 inches	7.00 to 8.00
Velvets—Black, 35 yards, 22 inches	0.65 to 0.70
Victoria Lawns, 12 yards, 42-3 inches	1.75 to 2.05
Taffachelas, 12 yards, 43 inches	1.75 to 2.05

## WOOLLENS.

Plain Orleans, 40-42 yards, 32 inches	\$3.50 to 5.25
Figured Orleans, 29-31 yards, 31 inches	3.25 to 4.00
Italian Cloth, 30 yards, 32 inches	0.18 to 0.28
Mouseline de Laine—Crape, 24 yards, 31 inches	0.14 to 0.16
Mouseline de Laine—Itajime, 24 yards, 31 inches	0.18 to 0.25
Mouseline de Laine—Yuzen, 24 yards, 31 inches	0.30 to 0.38½
Cloths—Pilots, 54 to 56 inches	0.30 to 0.40
Cloths—Presidents, 54 to 56 inches	0.40 to 0.50
Cloths—Union, 54 to 56 inches	0.30 to 0.55
Blankets—Scarlet and Green, 6 to 5 lb., per lb	0.35 to 0.40

## IRON.

	PER PICUL.
Flat Bars, ½ inch	\$2.50 to 2.85
Flat Bars, ½ inch	2.80 to 2.90
Round and square up to ½ inch	2.80 to 2.90
Nailrod, assorted	2.35 to 2.60
Nailrod, small size	2.85 to 3.15

## KEROSENE.

No business has been transacted in Oil during the past week. Holders remain firm, but native dealers cannot, apparently, re-sell their late purchases at any profit. Deliveries have been 16,000 cases. The *Annapolis* and *Alpheus Marshall* have arrived with 72,681 cases, making present Stocks some 642,000 cases.

	PER CASE.
Devon	\$1.82½
Comet	1.79
Stella	1.73

## SUGAR.

The Market continues without any animation whatsoever, and prices are unchanged. New Brown Sugars are placed on the Market at prices quoted below, but nothing doing in new or old beyond retail dealings.

	PER PICUL.
White, No. 1	\$8.00 to 8.35
White, No. 2	6.75 to 7.00
White, No. 3	6.30 to 6.50
White, No. 4	5.80 to 6.00
White, No. 5	4.60 to 4.75
Brown Formosa	3.90 to 4.00

## EXPORTS.

## RAW SILK.

Our last report was dated the 7th instant, since when a fair business for the time of year has been done. The Settlements for the week are returned as 400 piculs; and without doubt, more purchases would have been made, had not some holders raised their demands to an impractical point, while others have withdrawn their Stocks from

the Market for the present. To show the intermittent nature of the business done, we may instance the fact that more than half the Settlements took place on one day (the 9th), while the two following days passed without a single transaction. *Hanks* have come again prominently into notice at an advance over last week's rates, and the higher grades are now held off sale at prohibitive prices. In *Filatures*, there has been less enquiry for coarse kinds, there being no steamer for San Francisco until the 1st proximo, but all grades are firmly held in spite of an easier Exchange in the native currency.

The P. & O. steamer *Khiva*, which left at daylight on the 9th instant, had on board 370 bales; of these 43 were entered as going to London, and 336 to Continental ports. This vessel's cargo brings the total Export up to 26,806 bales, against 20,186 bales last year, and 13,132 bales at same date in 1882.

**Hanks.**—This class has been most in demand during the week, Settlements reaching 225 piculs. Holders have checked business by opening their mouths too wide; but orders are supposed to be in town at something like last week's prices, and it remains to be seen which side will give way. Among the Settlements we notice *Shinshu*, \$520 (afterwards cancelled); *Chichibu*, \$500; *Takasaki*, \$485; *Hachijo*, \$470; *Koshu*, \$465; *Yechizen*, \$430.

**Filatures.**—There has not been very much doing in these, but what has transpired appears to be at full rates. In fine sizes some fairly large parcels have been taken at from \$625 to \$610, and in coarser kinds, \$620 is reported to have been freely paid, for a good lot of *Hida*. Some desirable parcels are held off the Market altogether, and for others long prices are demanded. Holders appear strongly entrenched, and buyers on their side assert that the news from home does not warrant their paying whatever price sellers choose to ask. Among the sales made, we observe *Yamagata*, \$625; *Hida*, \$620; *Mino*, \$610; *Hagiwara*, \$605; *Shinshu* and *Koshu* sorts, \$600 to \$590.

**Re-reels.**—These have again been almost a dead letter; there are rumours of some transactions between foreigners, but the regular business has been very small, and comprises a few bales only. *Takasaki*, \$580; *Bushu*, \$570.

**Kakeda.**—Transactions in this class reduced to a minimum, the sum total resolving itself into one parcel reported at \$555. Holders ask higher prices, but all quotations must be looked upon as nominal in the absence of business.

**Oshu and Coarse Kinds.**—Nothing done, and no movement of any kind to report in these descriptions.

## QUOTATIONS.

Hanks—No. 1½	Nominal
Hanks—No. 2 ( <i>Shinshu</i> )	\$520 to 530
Hanks—No. 2 ( <i>Joshu</i> )	510 to 520
Hanks—No. 2½ ( <i>Shinshu</i> )	500 to 510
Hanks—No. 2½ ( <i>Joshu</i> )	480 to 490
Hanks—No. 3	495 to 475
Hanks—No. 3½	450 to 460
Filatures—Extra	635 to 640
Filatures—No. 1, 10/13 deniers	620 to 630
Filatures—No. 1, 14/16 deniers	620 to 630
Filatures—No. 14, 17 deniers	610 to 620
Filatures—No. 2, 10/15 deniers	605 to 615
Filatures—No. 2, 14/18 deniers	595 to 605
Filatures—No. 3, 14/20 deniers	595 to 575
Re-reels—No. 1, 14/16 deniers	Nominal
Re-reels—No. 1½, 14/17 deniers	590 to 600
Re-reels—No. 2, 14/16 deniers	570 to 580
Re-reels—No. 3, 14/20 deniers	550 to 560
Kakeda—Extra	Nominal
Kakeda—No. 1	585 to 595
Kakeda—No. 2	550 to 560
Kakeda—No. 3	530 to 540
Oshu Sendai—No. 2½	480 to 490
Hamatsuki—No. 1, 2	470 to 480
Hamatsuki—No. 3, 4	430 to 450
Sodai—No. 2½	490 to 410

Estimated Silk Stock 14th Feb., 1884.—

quite bare. The season for these is now closed, and should any further supplies come down, they will be driblets only.

**Noshi-ito.**—Holders maintain a firm attitude supported by the paucity of the Stock. *Filatures* are wanted at higher prices, and business is reported in *Shinshu* at \$140; *Koshu*, \$130; *Fine Bushu* *Noshi*, \$120; *Fine Toshu*, \$100; *Assorted Toshu*, \$90 to \$85 (one parcel "Summer reeling" which had been held over, fetching as much as \$95); with a modicum of *Common* at \$55 to \$60.

**Kibiso.**—Some business done in this class, ranging chiefly in *Medium Toshu* at from \$35 to \$40, per picul. Some *Oshu* at \$80, with *Hachijo* at \$22½ and \$17 complete the list. *Filatures* could be readily sold at good prices, but there are none offering.

**Neri.**—There are rumors of a small parcel being taken at \$15, but the report lacks confirmation.

**Mawata.**—No transactions at present, buyers standing out in hopes of obtaining a concession in price.

## QUOTATIONS.

Pierced Cocoons—Medium to Fair	None.	
Noshi-ito—Filature, Best	160	
Noshi-ito—Filature, Good	140	
Noshi-ito—Filature, Medium	130	
Noshi-ito—Oshu, Good to Best	140 to 150	
Noshi-ito—Shinshu, Best	Nom.	
Noshi-ito—Shinshu, Good	Nom.	
Noshi-ito—Shinshu, Medium	Nom.	
Noshi-ito—Joshu, Best	110 to 115	
Noshi-ito—Joshu, Good	90 to 95	
Noshi-ito—Joshu, Ordinary	85 to 87½	
Kibiso—Filature, Best selected	125	
Kibiso—Filature, Seconds	115 to 120	
Kibiso—Oshu, Good	95	
Kibiso—Shinshu, Best	Nom.	
Kibiso—Shinshu, Seconds	Nom.	
Kibiso—Joshu, Fair to Common	50 to 35	
Kibiso—Hachijo, Medium to Low	25 to 20	
Kibiso—Neri, Good to Common	18 to 12	
Mawata—Good to Best	Nom.	
Export Table Waste Silk to 14th Feb., 1884:—		
SEASON 1883-84. 1882-83. 1881-1882.		
PICULS. PICULS. PICULS.		
Waste Silk..... 17,327 14,156 11,902		
Pierced Cocoons..... 2,165 3,113 2,822		
19,492 17,269 14,724		

Exchange has continued its downward course, renewed activity in Import clearances having made Dollars and *Kinsatsu* more plentiful in the foreign and native exchange marts respectively. We quote London 4 m/s. Credits, 3/8½; Documents, 3½; New York, 30 d/s., 89½; 60 d/s., 90½; Paris 6 m/s., fcs. 4.70. *Kinsatsu*, which at one moment were quoted at 121, close at about 116½ for \$100.

Estimated Silk Stock 14th Feb., 1884.—

	RAW.	PICULS.	WASTE.	PICULS.
Hanks	1,250	Pierced Cocoons	—	—
Filature & Re-reels	700	Noshi-ito	90	90
Kakeda	500	Kibiso	510	510
Sendai & Hamatsuki	300	Mawata	190	190
Taysaam Kinds.....	50			
Total piculs..... 2,800		Total piculs..... 790		

## TEA.

There has been very little animation in our Market during the past week, and but few purchases have been made. Prices are quite firm at our quotations. It would seem that the approaching close of the season, which promises to be considerably earlier than last year, and the general belief that there is but a very small quantity of leaf to come forward from the country, have stimulated a few purchasers to operate at advanced prices. Stocks here are very small, most dealers have sold their entire supply, and receipts from the country have come in very slowly. The aggregate Settlements only foot up to about 340 piculs, and consist mostly of Tea grading Medium. The P. & O. steamship *Khiva* took 80,005 lbs. Tea for New York via Hongkong.

## QUOTATIONS.

Common	\$12 & under
Good Common	13 to 15
Medium	17 & up'ds
Good Medium	Nominal.

## EXCHANGE.

With only a small amount of Private Bills on offer during the week, rates have again slightly declined. At the close quotations are:—

Sterling—Bank Bills on demand	3/7½
Sterling—Bank 4 months' sight	3/8½
Sterling—Private 4 months' sight	3/8½
Sterling—Private 6 months' sight	3/8½
On Paris—Bank sight	4.59
On Paris—Private 6 months' sight	4.69
On Hongkong—Bank sight	Par
On Hongkong—Private 10 days' sight	1 ½ % dis.
On Shanghai—Bank sight	7 2½
On Shanghai—Private 10 days' sight	7 2½
On New York—Bank Bills on demand	88½
On New York—Private 30 days' sight	89½
On San Francisco—Bank Bills on demand	88½
On San Francisco—Private 30 days' sight	89½

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